

McCormick Theological
Seminary

HISTORICAL CELEBRATION

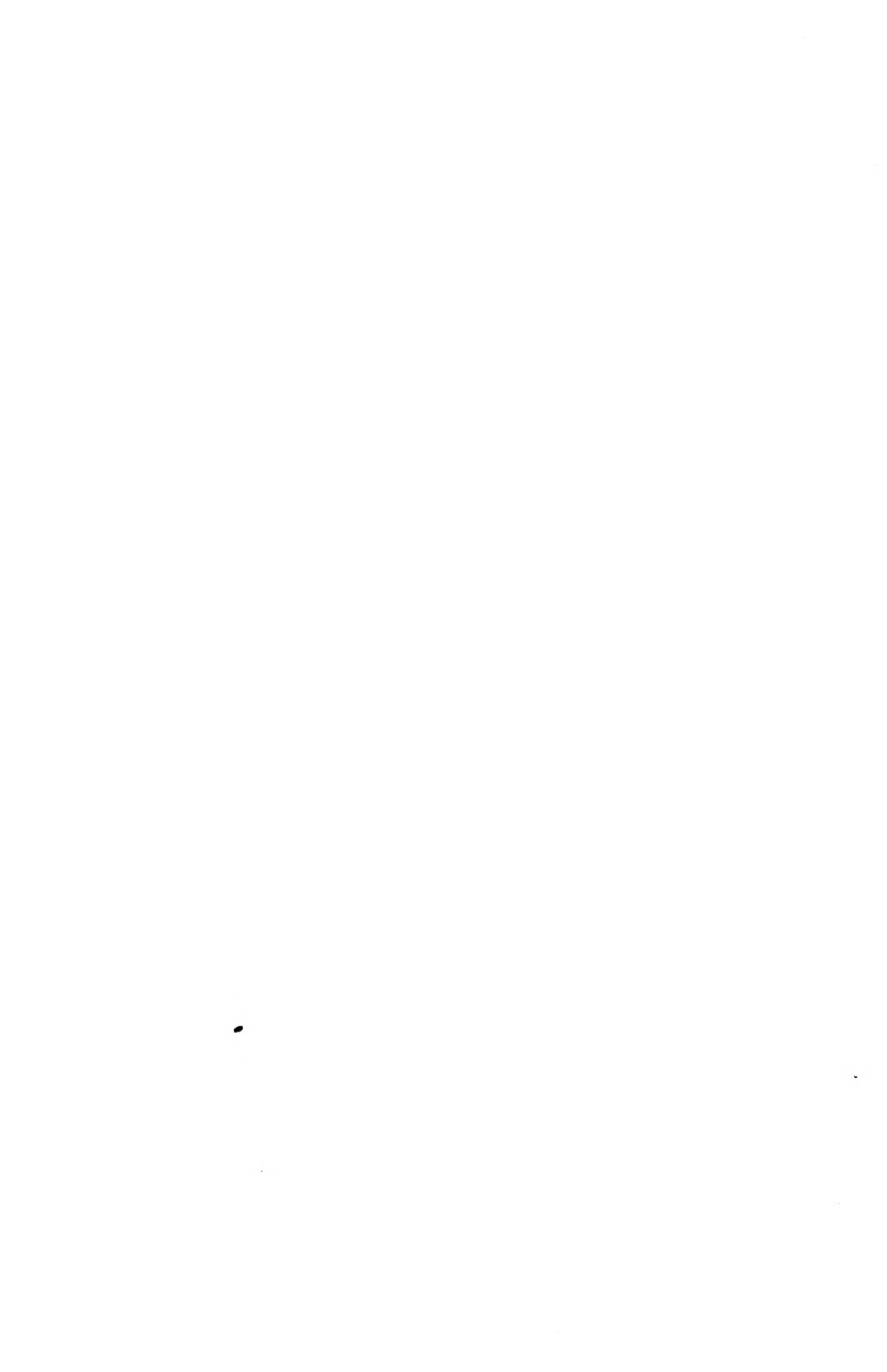
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McCormick Theological
Seminary.
Historical celebration in
recognition of the

**McCormick Theological
Seminary**

HISTORICAL CELEBRATION



McCormick Theological Seminary

HISTORICAL CELEBRATION

In Recognition of the Eightieth Year of the Origin of the
Seminary, the Fiftieth Year of its Location in Chicago,
and the One Hundredth Year of the Birth of

CYRUS H. McCORMICK

November first and second,
Nineteen hundred and nine.



Chicago, Illinois
1910

Foreword

AS the year 1909 approached, the Directors, Trustees, and Faculty of McCormick Theological Seminary realized the significance of this special date to the history of the institution. The year marked the eightieth anniversary of the origin of the Seminary, the fiftieth year of its location in Chicago, and the one-hundredth year of the birth of Cyrus H. McCormick, whose name it bears.

Accordingly it was decided to have an historical celebration which should properly emphasize these three events, and the following program was planned:

An opening address on the life and character of Cyrus H. McCormick.

A conference concerning the future work of theological seminaries.

A series of papers discussing the relations of theological seminaries to the problems of the pulpit, of the pastorate, and of the mission fields.

A concluding address on some special feature of the Christian ministry.

For the opening address President W. W. Moore, D.D., LL.D., of Union Theological Seminary, Richmond, Virginia, the state in which Cyrus H. McCormick began his life, was selected.

With the thought of making the celebration as wide as possible in its Christian fellowship, an invitation to address

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the Theological Conference was sent to President Augustus H. Strong, D.D., LL.D., of the Rochester (Baptist) Theological Seminary, to Professor Robert W. Rogers, D.D., LL.D., of the Drew (Methodist) Theological Seminary, and to Professor Williston Walker, Ph.D., D.D., of the Yale (Congregational) Divinity School.

Alumni of McCormick Seminary were asked to treat the relation of theological seminaries to the problems of the pulpit, of the pastorate, and of the mission fields. The problems of the pulpit were assigned to the Rev. J. Ross Stevenson, D.D., of the Brown Memorial Presbyterian Church, Baltimore, Maryland, who once had held the chair of Church History in McCormick Theological Seminary. The problems of the pastorate were assigned to the Rev. Edward Yates Hill, D.D., of the First Presbyterian Church of Philadelphia, Pennsylvania, where the first Presbytery in America was formed, and the first Synod, and the first General Assembly were held. The problems of the mission fields were assigned to the Rev. Charles L. Thompson, D.D., LL.D., of New York, secretary of the Board of Home Missions, moderator of the General Assembly in 1888.

President Woodrow Wilson, Ph.D., LL.D., of Princeton University, was asked to make the concluding address.

Invitations to attend the historical celebration as thus planned were sent to theological seminaries of the Presbyterian Church and of other churches, to colleges that contribute students to McCormick, to the alumni, and to many friends.

The Celebration was held on November 1st and 2d, 1909. This volume embodies the papers and addresses then de-

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livered, together with "The Story of the Seminary," prepared by request by the Rev. Daniel W. Fisher, D. D., LL. D., vice-president of the Board of Directors.

In addition to the exercises described in this volume a luncheon was given at one o'clock on November 2d, in the Virginia Library, for the Representatives, Invited Guests, Directors, Trustees, Alumni, and Faculty. At this luncheon the blessing was asked by President Lowell M. McAfee, LL. D., of Park College, and announcement was made of the greetings received from the various educational institutions. A stone from the foundation of the building in which the Seminary was originated at Hanover, Indiana, was shown and the purpose was stated to incorporate it in the wall of one of the present buildings.

At five o'clock of that same day President and Mrs. McClure gave a reception at the President's house to the Representatives, Invited Guests, Alumni, Students, and Friends.

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The Story of the Seminary

BY THE REV. DANIEL W. FISHER, D. D., LL. D.

THE exact spot of ground where McCormick Theological Seminary began its life and work is very familiar to me. Between the southeast door of the Presbyterian church in the village of Hanover, and the eastern limit of the church yard, where formerly there was a gate in the fence now removed, runs a beaten path. Over this I have walked several thousand times. Not more than a half dozen steps from the church door, along that path, on its north side is a slight depression in the ground. Just there is the southern line of the space occupied by the small log cabin where the first class of theologues in this Seminary entered on their studies. That occurred early in 1830. In 1827, Rev. John Finley Crowe, the Pastor of the church, had started an advanced private school which was at first housed in his own dwelling. In 1829 this school was incorporated under the name of Hanover Academy; and for its use, during the summer that log cabin had been erected. Several years before, the general locality had taken the name of Hanover, in honor of the wife of the Rev. Mr. Searls, Pastor of the Presbyterian church in Madison, who gave a part of his time to the service of the church already organized out in this new settlement. Mrs. Searls was from Hanover, New Hampshire, the seat of Dartmouth College; and the people showed their regard for her by adopting the name of her New England home as the designation of this region. The entire township is still

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called Hanover. But even in 1829, within the clearing then recently made, and now constituting the incorporated limits of the village of Hanover, there were only three or four dwellings scattered about in the edges of the forest. In front of the Academy, a few hundred feet away, also stood a rustic looking stone church belonging to the Presbyterians, and a school-house.

How did it happen that out there almost in the woods, Hanover at that early period became the birthplace, first of an Academy, and then of a Theological Seminary, and of a College? The visitor who stands to-day on the campus of the College and looks out on that wonderful view of the great river and its setting amid the hills and woods and ravines and fields might suppose that the scenery had much to do with the planting of these schools just there; and possibly it did enter as an influence. Yet, so far as we now can ascertain there were other considerations that were determinative. The institution was located, not out on the point where the College at present stands, but a mile away, where there is nothing in the outlook specially to please the eye. However, the Ohio river, then the great thoroughfare between the East and the West and South, was only a mile distant and easily accessible; the elevation and drainage safeguarded the spot from the malaria once so common in Indiana; and Madison, at that era by all odds the foremost town in the young State, was only a half dozen miles distant. Yet this institution would not have come into existence there if it had not been for the character of the people of the neighborhood. They were mostly Presbyterians of a sturdy type, many of whom had migrated thither by way of Ken-

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tucky, and not a few of them because they preferred to build their homes in a free State. Two men stand out most conspicuously, and deserve to be held in perpetual remembrance by both the College and the Seminary, one a minister and the other a layman. Put Dr. Crowe and Williamson Dunn down in the midst of any such a community, and something worth while could scarcely fail of accomplishment for both Church and State.

In a general way it may be said that the Seminary was born of a revival. In 1827 and 1828 a great wave of religious interest and power swept over the half dozen States contiguous to the Ohio river; and one of its immediate effects was to set the faces of a larger number of young men than usual toward the ministry. Hanover Academy participated in the revival; and in the summer of 1829 it was found that out of the sixteen students in attendance thirteen had decided to prepare for that service. The authorities of the Academy could not fail to see the need of a theological school, more convenient for this region than any yet established by the Presbyterian Church; and they initiated a movement which in its next stage brought the project before the Synod of Indiana, then covering the States of Indiana, Illinois, and Missouri. The outcome in that body was the adoption of a resolution to take the Hanover Academy under its control, provided that it be allowed to establish in connection with it a theological department. The condition was promptly accepted, and the Synod elected Rev. Dr. John Matthews of Shepherdstown, Virginia, to the Chair of Theology. In December he arrived upon the ground, and so soon as a class of theologues could be gathered, he began the work for

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which he had been chosen, his class room being the log cabin in which the Academy was then still conducted. When in January, 1833, Hanover College received its charter, though the theological school continued to be closely connected, it ceased to be called a department of that institution, and took the name of "The Indiana Theological Seminary."

I have on one or two occasions heard some doubt hinted as to the descent of McCormick Theological Seminary from that nascent school; but for such doubt there is no warrant in the facts. The lineage was formally recognized in the Circuit Court of the United States by its decree concerning the division of the assets of the New Albany Seminary. Halsey's History leaves no room for question. The Hanover period covers a total of about ten years, and during it the number of Professors never exceeded two at any one time. The entire list is brief: John Matthews, N. W. Cunningham, George Bishop, James Wood, names which the Presbyterian Church at large, and this Seminary ought never to allow to sink below the horizon of their grateful memory. The catalogue of Hanover College reports the total of theological students for that period as fifty-five; while the catalogue of the New Albany Theological Seminary credits it with only forty-five. The explanation of this discrepancy seems to be that both institutions claimed the class of 1840. Be the exact number what it may, it remains true that in that decade of its infancy this little theological school contributed a very valuable addition to the ministry of the Presbyterian Church. Two men constituted the first class, Robert H. Bishop, Jr. and Robert C. Caldwell; and thereby they occupy the place of precedence in the list of eighty-six classes which have gone

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out from this institution. Most of the Hanover period of the Seminary antedates my own nativity; and yet several of those early theologues by and by touched my own life so directly that this must be my excuse for mentioning them rather than others. The Academy at Shade Gap, Pennsylvania, where I began my preparation for college, was founded by one of them, J. Y. McGinnes, whose early death in the midst of a work of exceptional usefulness was long lamented in all that region. In the Western Theological Seminary, when in my day as a student we wanted a man of ability and culture to make the address at Commencement, we sent for another of these men, Josiah D. Smith of Columbus, Ohio. When I came to Hanover College as its President, one of my chief helpers in the Board of Trustees was still another, Joseph G. Monfort, whose large services to the Church will long in the future continue to receive grateful recognition. One of the Chairs of Hanover College, established under my administration bears the name of a fourth of the men who took their theological training in this early school, James A. McKee, who gave the funds for its endowment.

The second stage in the life of the Seminary specified for recognition in the recent Historical Celebration is "the fiftieth year of its residence in Chicago." Between the date, half a century ago, when this residence began, and the termination of its previous existence at Hanover, lies another period of about nineteen years, of which seventeen were spent by the institution at New Albany, Indiana; and during two years more it was *in transitu*, though not in a condition of "suspended animation." Why was it removed to a

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second location, only, as the crow flies, some thirty miles away from Hanover, and as heretofore still on the banks of the Ohio? Up to that time the institution was comparatively foot loose, for it had no buildings of its own, and no endowment, and legally it was not a part of the College. Considering its opportunities it had done a work for which it deserved well of the Church; yet it had not grown to the proportions needed for the rapidly increasing population of the West and the Southwest. Chicago and the States of the Northwest were still in embryo. The aspiration of the institution was to provide a ministry whose field of labor would embrace all that vast region drained by the rivers emptying, on either side, into the Ohio, still a chief thoroughfare for travel and commerce. There was also more or less of a patriotic sentiment involved; a desire to do something worth while in checking and healing the alienation, already becoming threatening, between the sections. For this purpose, what could be more promising than to bring together from both the North and the South, here on the Border, for close fellowship in a theological school, for several years, the choicest young men of the Church; and after this acquaintance, to send them forth to preach the gospel as the message of good will in every part of the land, and of the world! It ought not to be thought strange that under such circumstances and with such aspirations the Seminary clung to the banks of the Ohio for twenty-seven years. As to the selection of New Albany rather than some other location, it needs to be borne in mind that it was already a prosperous little city, with large and growing business interests, and with some exceptionally influential and consecrated people

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in the ministry and membership of the local churches. In full sight just across the river, at the head of navigation for the larger steamers also was Louisville, then already promising to be one of the chief cities of the South. When in addition to all these considerations, Mr. Ayers made an offer that if the Seminary were located at New Albany he would give for its endowment and equipment what for those days was considered a large sum of money, on certain reasonable conditions, there were only a few who questioned the wisdom of the decision to accept his proposal. So, the transfer from Hanover was made, the institution changed its name to "The New Albany Theological Seminary"; and buildings adequate for the lodging of the students and for the work of instruction were soon afterwards provided.

It must be frankly conceded that in its new location the institution was, though by no means a failure, yet a disappointment to its supporters. The attendance on the average was a little larger than at Hanover, but it did not show any sign of considerable future increase. This was largely because of conditions beyond the control of the institution. The building of railroads was making it far easier for students of this general region to go to the older and better equipped Seminaries in the East; and not a few were taking advantage of the opportunity. Especially was the Western Theological Seminary, located as it was at Pittsburg, at the gateway to all the regions beyond the Alleghanies, and then under the leadership of such men as Dr. Plumer, rising into such size and conspicuousness as to attract hither many students from the West and the South, who but for this might have been drawn to New Albany. Nearer

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home, besides Lane at Cincinnati, another theological institution affiliated with the "Old School" Presbyterian Church, temporarily there competed for students. At first the Seminary at New Albany maintained its hold on its Southern constituency; but little by little this was almost wholly lost; partly for the general reason of the increasing alienation between the two sections of our country, and partly because of the competition of Danville Theological Seminary, and also of prejudices against certain of the Faculty on account of their attitude on the impending national issues. In the meanwhile the West and the Northwest were rapidly filling with population, and it was becoming more and more evident that in order that the Presbyterian Church might overtake its work in this field, it ought to have a theological school at a far better strategic point than down on the banks of the Ohio, opposite Louisville. Thus, a second removal of the institution became too plainly desirable to admit of question; and in 1857 it was decided by the Directors, with the assent of the Faculty, that the necessary steps toward it should be taken, and that the work of the institution should be temporarily suspended. The interregnum thus created lasted until the third removal, this time to Chicago, was effected. It is for this reason that in the General Catalogue no class is given for either 1857-58 or for 1858-59.

Even to the ministers and membership of the Presbyterian Church of the present day, two generations later than the men who from time to time constituted the Faculty of the New Albany Seminary, their names must still be a sufficient guaranty for the superb character of the instruction given by them. James Wood, E. D. Macmaster, Thomas

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E. Thomas, Philip Lindsley! Any theological school might well be proud of such great masters. The total enrollment of students was one hundred and forty-seven. It may seem an invidious distinction to choose among these any for mention here. We must not forget that the work to which most of the men who went out from the institution devoted their lives was largely that of pioneers for the gospel; and that although it did not bring them to the attention of the Church or the world at large, there are hundreds of localities where they made an impress for good, so deep and lasting that any man might well covet this rather than mere reputation. More than half of my life has been spent in regions so far removed from the scene of the labors of these men that I am not as familiar with their achievements as I could wish. To me three of them loom up with special conspicuousness: Jonathan Edwards, Pastor, President of Hanover College, and of Washington and Jefferson College, and Theological Professor; W. A. P. Martin, Missionary to China, President of the Imperial College, decorated with both home and foreign honors for his distinguished services; S. F. Scovel, Pastor, President of Wooster University, Professor in the same institution. Besides these as my eye runs hastily over the classes for that period it is arrested by such others as the two Crowes, Joseph F. Fenton, Samuel J. Baird, W. W. Colmery, T. A. Bracken, George F. Whitworth, Fauntleroy Senour, R. E. Grundy, John M. Worrall, Robert C. Matthews, Claudius B. Martin, Thomas R. Welch, J. B. Garritt, E. C. Sickels, E. J. Hamilton, Robert Irwin. Yet after this enumeration how many I may have omitted that one better informed would have included!

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The interregnum between the spring of 1857 and the autumn of 1859, though a time when there were neither students nor Faculty, nevertheless was one of the most crucial activity in the history of the Seminary. During this period the Synods of what is now known broadly as the Middle West were made sharers in the management; and the ultimate control was vested in the General Assembly. It was this latter body that elected the new Faculty, consisting of four entirely new men. As to the location it had long been foreseen by thoughtful men that Chicago was the most desirable, provided that suitable provision could be had there for the institution. When an offer of large and valuable tracts of land within the limits of the city was made; and when Mr. McCormick formally proposed that under certain reasonable conditions he would give a hundred thousand dollars for endowment, Chicago in the vote taken in the General Assembly, easily won over Indianapolis, its only competitor. A change of name again was a necessity; and the institution now became "The Theological Seminary of the Northwest." Hopeful of large prosperity as the outlook seemed to be, the Seminary nevertheless immediately entered on almost a quarter of a century of difficulties which all the while hindered more or less the attendance of students who otherwise might have come to it, and even jeopardized its existence at certain junctures. As to these difficulties I must content myself with a few rather colorless and general statements; for the reason that details, if it were desirable to give them here, are impracticable. We were just on the eve of our Civil War, and the questions over which it was fought deeply

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affected the actions of men as to many other matters ecclesiastical though only indirectly involved, ecclesiastical not excepted. Antagonisms that were perhaps in any case unavoidable took on additional intensity. It is easy for us now calmly to read about the troubles of those days concerning this Seminary, and to wonder why the parties did not quietly confer together and after a comparison of views agree as to the best decision possible under the circumstances. To do this in the atmosphere of those times the intelligent and consecrated men who took sides in these disputes must have been greater sages and saints than we have a right to expect in this world. One thing deserves to be distinctly noted. This is that in the discussions that went forward in the press and on the platform, a level high above mere personal animosity was almost uniformly maintained. At length when the Civil War was over the difficulties of the Seminary so far as they were intensified by that struggle died away, like a storm whose clouds are disappearing in the distance. When a little later, the union of the Old and the New School Churches was consummated, some new adjustments as to the affairs of the institution became necessary; and in connection with this, an effort was made by the General Assembly to heal the old sores. Progress of an important kind was made, especially in the erection of additional buildings on the campus, and by a considerable increase of endowment, and other funds. Nevertheless, after more than twenty years of residence at Chicago, the attendance of students still was not at all as large as might reasonably have been expected; and the general situation was so unsatis-

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factory that the Faculty all resigned in 1881; a new set of men were chosen to fill the vacant Chairs; and a substantial reorganization of the institution was effected.

Here begins an era of large prosperity, now running over well nigh thirty years. It was in 1882 that I became a Director, and in this office I have ever since continued; and I as to this period write as one who has the advantage of direct personal observation. I have seen the vestiges of the old controversies disappear so completely that it would now be difficult to discover a trace of them in the working of the Seminary. Some of the Faculty inaugurated at the reorganization still remain either in active service or on an honor roll of retirement. As vacancies in the Board of Directors and in the Faculty have occurred men of both the conservative and of the moderate liberal, not radical, type, and men always loyal to the faith of the church, have been called to these places for reasons of fitness and ability alone. I have seen the Faculty enlarged until no less than twelve are on the roll, and ten of these are in active service; and at the head of this body, is a capable President, whose function it is to give unity and wise guidance to the entire administration. I have seen two costly and commodious buildings added to those previously on the campus. When again and again during this long period, our necessary expenditures have exceeded our regular income, sometimes aggregating tens of thousands of dollars, the family which has been in other things so unstinted in their generosity, have always lifted our burden, and done this as if it were a privilege to them. I have seen the endowment increased a round million dollars at one time by these friends and the total assets increased to almost two

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millions of dollars. I have seen the number of students, in the era when candidates for the ministry were most abundant, rise considerably above two hundred; and still holding well its proportion in more recent years. I have witnessed the graduation of classes falling but little below a hundred in their total enrollment. I, like the Presidents of many other colleges, have sent up scores of our alumni here to be still further trained for great and useful lives in the ministry of the gospel, and then to be scattered far and wide to their work in our own country, and a praiseworthy proportion of them to carry the gospel to the unevangelized nations. Other men in the struggling days of the Seminary labored, and we are entered into their labors. They went forth bearing precious seed which they watered with their tears, and we are rejoicing over the harvest.

Two years after I became a Director of the Seminary, Cyrus H. McCormick died, and my personal acquaintance with him was thus abbreviated. Short as it was, it revealed to me certain sides of his character which were a surprise to me. I knew very well that he was one of the great inventors of modern times, and as such an exceptional benefactor of the human race; that he was a captain of industry seldom equalled; that he was a princely giver to the Seminary and other objects of like desert; and that along with this, he was a man of strong convictions as to truth and duty, and of unswerving fidelity to them. It was of another side of his character that I got a view in my brief personal acquaintance. It will not, I trust, be regarded as a breach of propriety for me to tell that as I sat as guest at his table, I happened through long residence in Virginia, to use a word somewhat local to that State and the South.

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Turning to me as if I had brought some welcome message from his old home in the "Valley of Virginia," he exclaimed with unmistakable feeling "Oh how much good it does me to hear you use that word!" After that I was less surprised when in conversation something that was uttered touched his emotions, and the tears broke from his eyes and rolled down over his cheeks. He was a man with a great heart as well as a master mind and will.

This Seminary would be recreant to its plainest duty if it did not honor Mr. McCormick in every legitimate way at its command. It was he that took it by the hand when it was feeble and ready to die, brought it to its new and permanent home, housed it at first plainly but eventually in its present costly buildings, provided for it large endowment, and responded with generous gifts for all its needs; and the beneficence which he thus inaugurated has by his family grown into ever increasing magnitude. Those who have been entrusted with the management of the institution did well when they began to honor this man by calling one of the Chairs "The Cyrus H. McCormick Professorship of Didactic and Polemic Theology"; and when later they named one of the great buildings on the campus, "McCormick Hall;" and when, wholly of their own impulse, they caused the name of the institution to be changed to "The McCormick Theological Seminary." To these marks of respect they have now most commendably added this formal celebration of Mr. McCormick's birth, in connection with the founding of the Seminary at Hanover, and its permanent residence at Chicago begun half a century ago.

Service

IN APPRECIATION OF THE LIFE AND WORK OF

CYRUS H. McCORMICK

FOURTH PRESBYTERIAN CHURCH, MONDAY EVENING, NOVEMBER FIRST,
NINETEEN HUNDRED AND NINE, AT EIGHT O'CLOCK.

ORDER OF EXERCISES

THE REV. SAMUEL J. NICCOLLS, D. D., LL. D.,
President of the Board of Directors
Presiding

Organ Prelude.

Hymn. "Ye Servants of God."

Scripture Lesson. . . . The Rev. John Timothy Stone, D. D.,
Fourth Presbyterian Church, Chicago
Romans viii. 1-17

Solo. Dr. William F. Larkin
"The Earth is the Lord's." — *Lansing*.

Prayer. The Rev. John Balcom Shaw, D. D.,
Second Presbyterian Church, Chicago

Hymn. "How Firm a Foundation."

Address. President Walter W. Moore, D. D., LL. D.,
Union Theological Seminary, Richmond, Virginia

Hymn. "For All the Saints."

Benediction. . . . The Rev. Samuel J. Nicolls, D. D., LL. D.,
Second Presbyterian Church, St. Louis

Prayer

BY THE REV. JOHN BALCOM SHAW, D. D.

O GOD, the author and inspiration of all noble lives and all high and true institutions, who of Thy great mercy and out of Thy supreme wisdom dost ordain men and agencies alike to serve and uplift humanity, and to enrich and enlarge the Kingdom of Heaven in the earth, for the historic Seminary in whose name and for whose honor we gather tonight, we give Thee united and earnest thanks. We bless Thee for her long and worthy history, for her gracious and ever-widening service to the Church, for her reverent and sane scholarship, for her devotion to the truth as it is in Jesus, for her open-mindedness and yet warm- and single-heartedness, for the goodly succession of able and godly men who have filled her chairs of learning, and for that still larger group, who, having received her touch and having passed out from beneath her benediction, are extending her influence and by that means magnifying Jesus Christ in all parts of the world.

Renew and enlarge Thy favor unto her at this time, we beseech of Thee. Give fresh ordination to her well-beloved president and new consecration unto all her professors. Send down upon her students now pursuing their preparation for the Christian ministry within her walls a double portion of the spirit of understanding and love, and let there come to her entire alumni, wherever stationed, a mighty anointing from Thy right hand, and an inspiring impact

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from ours, as though great currents of cheer and fellowship now leapt from this gathering into their hearts and lives.

Altogether, vouchsafe unto this institution larger and holier success in time to come than even through the remarkable years that are gone, and cause her to be an increasing blessing to the world, and more and more an honor to Him whom she delights to acknowledge as her divine Master and Head.

More especially do we praise Thee at this time for the life and labor of Thy servant, the founder of this Seminary, who built her walls and buttresses so securely and so well that "he being dead yet speaketh." For his strength and sturdiness and steadfastness of character, for his love for the Church of Christ, for his enriching service to humanity, his devotion to sound doctrine and his patronage of high learning, his spirit of integrity, and his fidelity to the trust which God gave him to discharge, we raise to Thee our glad and enthusiastic thanksgiving.

Be pleased to bless his heritage, as now they keep this significant and sacred anniversary, with unwonted grace and tenderness. As they revert with us to this useful life may they experience more than the heartening and hallowing blessing of a memory, sweet and beautiful though it be. May the chrism of his spirit come upon them and, baptized in some large and holy sense for their dead, may they devote their lives to the ideals and aims that guided his life and be accounted of Thee worthy to stand in his place and perpetuate his work. Let fall upon all of us here assembled, O God, the healthful dew of Thy blessing and make this to be in each life a covenanting time in which we pledge our-

Prayer

selves, our belongings and our endowments, our zeal and our service, to the work of Thy Kingdom. May we love the Church because Thou didst love it so dearly as to give Thy Son for its purchase. May we dedicate ourselves to it because Christ lay down His life for it. May we resolve to work in it and for it and through it because it is the chiefmost channel of the Spirit's activity among men.

Finally, we beseech Thee to hear us in behalf of the Church Universal in all the earth; that she may have the sure guidance and governance of the Holy Spirit and worthily fulfill her appointed mission in the world. Hear us also as we pray for our nation and commonwealth and city, for the fallen, the impenitent and those that are out of the way, and bring speedily forward, we implore of Thee, the Day of our Lord's Consummation, when His gospel shall have made world-wide conquest and His rule shall be set up among all men. And unto Thee, eternal and ever blessed God, our Father, our Saviour, our Sanctifier and Comforter, shall be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

Historical Address in Appreciation of the Life and Work of Cyrus H. McCormick

BY PRESIDENT WALTER W. MOORE, D. D., LL. D.

TWO events in the history of our country stand out above all others in their importance and far-reaching effects. One was the achievement of our national independence by the thirteen colonies on the Atlantic slope, and the other was the conquest of the vast territory which stretches across the continent from the Alleghany Mountains to the Pacific Ocean.

THE SCOTCH-IRISH STOCK

In the accomplishment of both of these stupendous tasks, which have made America what she is to-day, the providence of God assigned the brunt of the battle to that bold and hardy and God-fearing race commonly known as the Scotch-Irish, who, coming to the New World to secure the religious liberty denied them in the Old, pushed through the already settled coast lands and took possession of the forest covered foot-hills and long fertile valleys of the Appalachians. There "they took root and flourished, stretching in a broad belt from north to south, a shield of sinewy men thrust in between the people of the seaboard and the red warriors of the wilderness."¹ These were the men who before any others declared for American independence, and who from the beginning to the end constituted the backbone of the Revolution. "They gave Washington thirty-nine of his generals, three out of four members

¹ Theodore Roosevelt: The Winning of the West.

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of his cabinet, and three out of five judges of the first Supreme Court."

These, too, were the men who led the way across the mountains to the great interior, "the pioneers of our people in their march westward, the vanguard of the army of fighting settlers, who with axe and rifle won their way from the Alleghanies to the Rio Grande and the Pacific,"² who by battle and by bargain, overcame and displaced Indians, French, and Spaniards alike, and gave to the American people the vast inland empire of which your own great city is now the metropolis.

CAPPING THE WORK OF THE NATION-MAKERS

It is to the "Presbyterian Irish" then, as Mr. Roosevelt calls them, to whom we are chiefly indebted for the winning of the west. It was they who furnished most of the leaders as well as the rank and file of that victorious army of continental conquest, such as James Robertson, who, with John Sevier, tamed the rugged wilderness of East Tennessee, and solved there the problem of self-government, giving to the settlers the first written constitution ever adopted by a community composed of American-born freemen; Andrew Lewis, the leader of the backwoods hosts in their first great victory over the Northwestern Indians; William Campbell, their commander in their first great victory over the British at King's Mountain;³ Andrew Jackson, who won at New Orleans the most successful land battle ever fought by American arms; David Crockett, hunter, humorist, and hero, who died in the Alamo with his back to the wall and a semicircle of dead Mex-

² Idem.

³ Idem, pp. 134, 135.

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icans around him felled by his swinging rifle; and Sam Houston, winner of the independence of Texas and first president of that republic. These, and many other leaders in our winning of the west, were furnished by the Scotch-Irish, to say nothing of their afterwards putting five Presidents in the White House. But, while it was these robust and resolute pioneers of the Scotch-Irish stock who scaled the Alleghanies, subdued the wilderness, subjugated the savages, displaced the aliens, and gave to English-speaking Americans this mighty domain which stretches from Canada to Mexico and from the Appalachians to the Pacific, yet this wide and fair and fertile domain which is now occupied by thirty-one populous and prosperous commonwealths could never have been what it is to-day, at least on its present prodigious scale, a region of fruitful farms and thrifty towns and opulent cities, creating new wealth at the rate of sixteen billions a year, a continent of fabulous possessions and possibilities, the home of fifty millions of busy and happy people, the granary of a world, God's greatest answer to the universal prayer, "Give us this day our daily bread," all this, I say, could not have been had it not been for the genius and character and work of still another man of that same Scotch-Irish strain. That man was Cyrus H. McCormick. It was his invention of a machine for cutting grain by horse-power which crowned all the other achievements of the sterling stock from which he sprang, and without which all the other exploits of those strong nation-makers, splendid as they are, would have been incomplete. For it was the reaper which flung open the mighty empire of the northwest, by making possible its enormous crops of grain, and thus stimulating the construction of thousands of miles

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of railway, and peopling half a continent with prosperous settlers.

As long ago as 1859 the great lawyer, Reverdy Johnson, said: "The McCormick reaper has already contributed an annual income to the whole country of fifty-five millions of dollars at least, which must increase through all time." And in 1861 Edwin M. Stanton showed upon a map how "McCormick's invention in Virginia had carried permanent civilization westward more than fifty miles a year." But even such statements as these, remarkable as they are, do not measure the value of his invention in lessening human toil, supplying mankind with cheap and abundant food, increasing the world's wealth and promoting the advance of material civilization. For they take account only of North America, whereas the reaper has benefited in the same way South America, New Zealand, Australia, Europe, Asia and Africa. "To-day," as Herbert Casson says, "the sun never sets and the season never closes for American harvesters. They are reaping the fields of Argentina in January, Upper Egypt in February, East India in March, Mexico in April, China in May, Spain in June, Iowa in July, Canada in August, Sweden in September, Norway in October, South Africa in November, and Burma in December. It is always harvest somewhere" and the music of the reaper follows the ripple of the ripened grain all round the world. The harvester has not only made America the best fed nation on the globe but has enabled the whole world "to take dinner at one long table."

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RANK AS EPOCH-MAKER

It has been said that for six thousand years, with the exception of the rulers and their retinues, the human race was hungry. To the masses of mankind life was an agonized struggle for food. Even within the memory of men now living there were bread-riots in New York City, and starving men fell on the streets of Boston and Philadelphia. But with the advent of the reaper life ceased to be merely a battle for bread. With the world growing wheat at the yearly rate of ten bushels a family, as this marvellous invention has enabled it to do, the gaunt spectre of famine has vanished forever. With our eighty-five millions of Americans eating twelve thousand million loaves of bread a year and yet sending a thousand million dollars worth of food to other nations, the pinched children of want need never again suffer the pangs of hunger. By cheapening the bread of the toiling millions this Virginia inventor "has moved all the civilized peoples up out of the bread line" and has opened to the laborers in field and forge, in mine and mill, the possibilities of a higher life. "The Man with the Hoe," the stolid drudge, "brother to the ox," has at last been freed from the all-absorbing struggle for mere existence and given some opportunity for mental culture and social recreation and the refining amenities of the home.

It is evident therefore even from this brief preview of what he accomplished, that the man whose life and work we commemorate to-night was not merely one of the world's great inventors and captains of industry, but an epoch-maker of the first magnitude, the creator of an economic revolution,

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the greatest promoter of agricultural development that ever lived, and one of the supreme benefactors of the human race.

It would be incongruous and unseemly to use the language of exaggeration when speaking of a man so genuine as Mr. McCormick, to whom anything fulsome was always distasteful, and I beg leave to say that in this estimate of the value of his services to mankind I have endeavored to weigh my words and to refrain from any overstatement, and that after a careful study of his life I am prepared to prove that the position I have claimed for him, pre-eminent as it is, is fully justified by the facts of his career and the results of his work.

THE OLD HOME

“Rockbridge County (in Virginia) has given birth to a remarkable number of distinguished men. Among them have been soldiers in all the wars of the United States, judges of both state and federal courts, attorneys-general of Virginia and of other states, representatives in state legislatures and in congress, celebrated ministers of the gospel, and missionaries to foreign lands. This same county has given a general-in-chief and president to the republic of Texas, a United States minister to France, Russia, and Austria, governors of Georgia, Mississippi, Louisiana, Texas, Tennessee, and West Virginia, while eight United States senators were born within a radius of six miles of Lexington (the county seat). This is a record which, as Prof. Latane has said, may well challenge comparison with any other county in the land. But the one Rockbridge name that has gone round the world, that is known to-day in every civilized land, is that of Cyrus H. McCormick, the inventor of the reap-

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er. In every country of Europe, in Asiatic Russia, in Persia, in Australia, in South America, and in South Africa, is heard the click of his reaper and the whir of his binder."⁴

Cyrus Hall McCormick was born February 15, 1809, at the old homestead, Walnut Grove, midway between Lexington and Staunton, being the eldest of eight children, six of whom lived to grow up. His parents, Robert and Mary Ann Hall McCormick, held an influential position among the people of the Valley, both being of high intelligence and marked force of character, devout, thrifty, and well to do, and they made for their children a comfortable and happy home, teaching them habits of industry and self-reliance, and training them up in the nurture and admonition of the Lord. There was no coddling. There were even touches of Spartan severity in the training of the lad whose life was destined to be one of stern conflict with innumerable difficulties and with active and relentless opposition. He was often roused at five o'clock in the morning to work in the fields. He went barefooted, as boys of his age ought to do. He sat on a slab-bench in the little log school house. He learned to read from the book of Genesis. His other text-books were Murray's Grammar, Dilworth's Arithmetic, Webster's Spelling-book, and the Shorter Catechism. On Sundays he listened earnestly to strong preaching in New Providence Church and sang with delight the great hymns of the ages, for he was ever a lover of music and ever a deeply religious nature. The words and melodies of those sweet old hymns remained with him throughout life, sang in his heart during

⁴ Professor J. H. Latane: Bulletin of Washington and Lee University, July, 1909 p. 6.

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all the stress of his stalwart years, and sustained and cheered him even down to the end. As a result of this old-fashioned, wholesome, character-making, Presbyterian training, the key notes of which were industry, honesty, and religion, he carried with him through life a rare capacity for work, a dominating sense of duty, a clear and reverent and happy faith, a quiet scorn of pretense and ostentation, and a passionate love for justice and truth. In other ways, too, heredity and environment played their usual important part in the making of his character and the development of his gifts. He inherited from his father his genius for invention and from his mother his skill in practical affairs.

Robert McCormick was a man of unusual business acumen and enterprise and acquired a large estate, 1,800 acres in all, consisting of four adjoining farms, on three of which he operated successfully saw mills and on two of them flour mills. But he was more than a substantial farmer and man of affairs. He was a reader, being specially fond of history and astronomy. He had an imagination. Naturally, therefore, he gave much attention to the mechanical side of farm life and the problem of labor-saving machinery, and acquired considerable local fame as an inventor. In the workshop on his farm he fashioned an ingenious hemp-brake, operated by horse-power, a clover sheller, a blacksmith's bellows, a hydraulic machine, a threshing machine, and a hillside plow. The subject to which he gave most thought, however, was a machine for the cutting of grain. But here he missed the way entirely, and in 1831, after various experiments extending over some twenty years, he gave up the

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project as hopeless. It was reserved for the son to succeed where the father had failed.

THE YOUNG INVENTOR

He had already shown that he had inherited his father's inventive talent. While still a lad he had one morning astonished his teacher by bringing to school an elaborate map of the world, showing the two hemispheres side by side, which he had drawn upon paper in ink, and then mounted by pasting the paper on linen, and hanging the whole on two varnished rollers.⁵ Such aids in the school room are common enough now, but that a mere boy should produce such a thing then showed clearly that he possessed the true inventor's power of striking out a path for himself. When only fifteen years old he had made a grain cradle suited to his boyish strength, which embodied a distinct improvement over any other form of that implement, and had swung it over many a broad acre of wheat, keeping pace with the full grown hands, all unconscious of the fact that he was destined to release millions of his fellowmen from the severe toil of which he was then having a practical experience.⁶ At the same early age he, too, had invented a hillside plow for throwing alternate furrows on the lower side, and a little later a self-sharpening, horizontal plow. When at eighteen he studied the profession of surveying he made a quadrant for his own use which is still preserved, and is one of many witnesses to the accuracy and thoroughness of his workmanship. He had

⁵ Herbert N. Casson: *Everybody's Magazine*, 17, p. 761.

⁶ Memorial Volume of Cyrus H. McCormick, p. 5.

already made an improvement on Robert McCormick's machine for breaking and cleaning hemp. For years he had seen his baffled father at work on the mysterious reaper; and in the same year that the elder McCormick abandoned the task in despair, the younger inventor, as though fired to the supreme effort of his genius by the silent challenge of the discredited reaper standing outside the shop door, rejected decisively his father's model, adopted an entirely different principle, and in a few months, after much patient brooding over his new conception and many ingenious efforts at combining the various parts, he solved triumphantly the problem of the centuries.

THE FIRST REAPER

The machine which he constructed, every part of which, both in wood and iron, he fashioned with his own hands, consisted of first, a reciprocating knife with a serrated edge for shearing off the stalks; second, a platform to receive the falling grain, flexibly affixed so as to accommodate itself readily to the irregularities of the surface; third, a horizontal and adjustable reel to sweep the standing grain towards the blade and to deliver the severed stalks parallel upon the platform, in a swath ready to be raked off and bound; and fourth, a divider, serving to separate the grain to be cut from that to be left standing.

This first machine, therefore, crude as it was in construction, being built by hand in a plantation shop, nevertheless embodied all four of the cardinal features which all subsequent attempts have shown to be indispensable to a successful reaper. Having created the true type, the inventor him-

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self never departed from it, and in conformity with that type all other successful harvesters have since been made. "Despite all subsequent invention, and it has been lavish, no one has contrived a successful substitute for McCormick's original plan. From it has proceeded in unbroken succession, and with remarkable adherence to the primary arrangement, although subsequently enriched with many refinements in details and supplemental improvements, the reaper that has taken and still holds possession of the markets of the world."⁷

In the summer of 1831, then, late in the season, after laboring hard to complete his machine in time for the harvest of that year, Cyrus H. McCormick hitched a horse to his new invention and drove it clattering into a small patch of wheat on his father's farm, which at his request had been left standing, for the first test of its powers. The revolving reel swept the yellow grain against the blade and in a moment more it lay in a golden swath upon the platform, from which it was raked off by a young laborer named John Cash. That was the first grain ever successfully cut anywhere in the world otherwise than by manual labor.

Several days later, after making certain improvements in the reel and the divider, the young inventor gave a public exhibition of his machine at Steele's Tavern, a neighboring village, where with two horses to the reaper, he cut six acres of oats in a single afternoon, a feat equal to the work of six laborers with scythes. He had opened a new era in the history of agriculture.

The next year, 1832, he gave a public exhibition near Lex-

⁷ Reuben Gold Thwaites: *Cyrus Hall McCormick and the Reaper.*

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ington, eighteen miles to the south of his home, which was witnessed by fully a hundred people. The field was hilly, and the machine, not having yet found itself, at first worked badly, sluing as it moved, and cutting the grain irregularly. There is a story, that the owner of the field, seeing this, rushed up to the inventor and shouted, "Here! this won't do. Stop your horses. Your machine is rattling the heads off my wheat!" and that various bystanders bluntly pronounced it a humbug, one of them exclaiming, "Give me the old cradle yet, boys!" It was a disheartening moment, but just at this juncture one of the spectators, the Hon. William Taylor, a man of commanding appearance and a citizen of note, who had been watching the work with keen interest, came forward and said, "Pull down the fence and cross over into my field, young man. I'll give you a fair chance to try your machine." This offer was promptly accepted, the reaper was driven into Taylor's field, which was not so hilly, and again cut six acres of grain in less than half a day.

Thus it was that at twenty-two years of age this young inventor, on a secluded farm in Virginia, constructed the first successful mechanical reaper. It was crude, no doubt, as all inventions are at first, but it was a reaper that reaped, and it included every fundamental element of all the practical harvesters since constructed, and laid the lines on which all subsequent invention has had to move.

MANUFACTURING THE MACHINES IN VIRGINIA

Though he had mastered the essential principles of a reaper and embodied them in a machine that would actually cut grain, he did not at once apply for a patent, but with the

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thoroughness characteristic of the man he "subjected his machine to repeated tests during three successive harvest seasons under a variety of conditions and with different grain, and took out his patent (June 21, 1834) only after having fully vindicated and exhibited its practical value."⁸

Even then he was not ready to put his reaper on the market, for as he himself afterwards said, he would not "attempt sales either of machines or rights to manufacture until satisfied that the reaper would succeed well in the great variety of situations in which it was necessary to operate." "Thus season by season, from 1834 to 1839, the inventor patiently carried on his trials, personally manufacturing his several experimental machines in the blacksmith shop at Walnut Grove. This historical building can still be seen upon the old farm, preserved by his widow and children as the birth-place⁹ of the mechanical reaper." Some weeks ago I stood within this quaint old shop, and noting its primitive arrangements and appliances, wondered, as hundreds before me have done, at what this youth had accomplished with the limited resources at his command.

The two things he most needed were money and cheaper iron. So "he decided to build a furnace and make his own iron. His father and a neighbor joined him in the enterprise. They built the furnace, made the iron, and had taken the first steps toward success," when the financial crash of 1837 wrecked the business and plunged them into an abyss of debt. Cyrus McCormick gave up everything he owned

⁸ Herbert N. Casson: *Everybody's Magazine*, 17, pp. 759, 760.

⁹ Reuben Gold Thwaites: *Cyrus Hall McCormick and the Reaper*, p. 243.

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to the creditors, and he and the rest of the family "slaved for five years to save the homestead from the auctioneer." In 1839 he began in earnest the manufacture and sale of the reaper in company with his father and his two brothers, William and Leander. The problem was one of extreme difficulty. He was without capital. There were no railroads. All the material had to be hauled overland. "The sickles were made forty miles away, the blades, six feet in length, being transported on horseback. In this manner the work was carried on in the old blacksmith shop at Walnut Grove, the first two machines being sold in 1840; two others in 1841 (at a hundred dollars each), seven in 1842, twenty-nine in 1843, and fifty in each of the years 1844 and 1845." The first consignment sent to the west, in 1844, was taken in wagons from Walnut Grove over the mountains to Scottsville, a distance of some sixty miles, then down the James River canal to Richmond, thence by sea to New Orleans, and then up the Mississippi and Ohio rivers to Cincinnati.

THE MOVE TO THE WEST

This order from the west for seven machines revealed to Mr. McCormick, who was now a stalwart man of thirty-six, his great opportunity, and he was quick to seize it. In the fall of the same year (1844), with \$300 in his belt, he set out on horseback for the west, for he saw plainly that the great interior with its wide, flat and fertile prairies was the natural home of the harvester. "In that vast land-ocean, with few laborers and an infinity of acres, the reaper was as indispensable as the plow. To reap even one of these new

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states by hand would require the whole working population of the country.”¹⁰

In your own state, where he was afterwards to make his permanent home, a sight awaited him which fired his zeal to fever heat. “We saw hogs and cattle feeding in the autumn wheat fields, which could not be reaped for lack of laborers. Five million bushels of wheat had grown and ripened, enough to empty the horn of plenty into every farmer’s home. Men, women and children toiled day and night to gather in the yellow food. But the short harvest season rushed past so quickly that tons of it lay rotting under the hoofs of cattle. . . . The sight of the trampled wheat goaded McCormick almost into a frenzy of activity.”¹¹

On he rode through Michigan, Wisconsin, Iowa, Missouri, Ohio and New York, looking everywhere for manufacturers who would build his machines. At Brockport, New York, on the Erie Canal, he found two men who appreciated his invention and agreed to build a hundred machines, a decision by which both of them eventually became independently rich.¹²

In the first two years after leaving Virginia he sold 240 reapers. By 1847 a Cincinnati branch was turning out machines under the superintendence of his brother Leander, and others were being constructed in Chicago on a royalty basis.

ESTABLISHMENT AT CHICAGO

But the work was unsatisfactory. He was involved in many troubles because of bad iron, poor workmanship and

¹⁰ Herbert N. Casson: *Everybody’s Magazine*, 17, p. 762.

¹¹ *Idem.*

¹² *Idem.*

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unreliable manufacturers. So in 1847 "he cut the Gordian knot by building a factory of his own at Chicago." The place was then but little more than a country town built in a swamp, but he clearly foresaw its future pre-eminence as the connecting link between the great lakes and the great west, and he saw at once that this little town of ten thousand people, ugly and forlorn though it was, was the place where he could best assemble the materials,—steel, iron and wood—for the making of his reapers, and also the place from which he could best ship the finished machines both east and west, and thus it was that Chicago acquired her most illustrious citizen.

The year after his arrival his patent expired, and although it was only eight years since he had put his first machine on the market, and although it was acknowledged that his invention had conferred incalculable benefits upon the race and enormously increased the wealth of the nation, Congress refused to grant him just and deserved protection by an extension of the patent, and persisted in the refusal through a four-year contest at Washington, waged by the ablest lawyers in the land. Thus the basic principles of his reaper were thrown open to the public, and immediately a host of competitors sprang up, flooding the market with machines in which his ideas had been incorporated. But Cyrus McCormick was an unconquerable man. He had an indomitable will and a deathless tenacity of purpose. Though smarting with a sense of the injustice done him, he faced his rivals single handed — *Athanasius contra mundum* — and determined to win by the sheer superiority of his product. And win he did. Perfecting his mechanism year after year, by unceasing

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experiments and continual improvements, and giving a written guarantee with every machine he sold, he kept his reaper in the lead. How great his achievement was may be seen from the fact that of more than two hundred harvester companies that took the field only ten survive to-day.

From the day he set foot in your city he prospered in spite of innumerable difficulties. By 1860 the Chicago works were producing four thousand reapers in a single year, 50,000 of them in all were clicking in American wheat fields, "doing the work of 350,000 men, saving \$4,000,000 in wages, and cramming the barns with 50,000,000 bushels of grain." For years he had struggled with the strength of a Titan to overcome mechanical difficulties and the obstacles of nature, to vanquish indifference and prejudice, and to beat down unjust opposition in the courts, in Congress and in the business world, and now at last he was out on the open highway to boundless success. Great toils, and great trials as well as great triumphs still awaited him, but the clouds had parted and his path was sunlit. And along with fortune Fame had come.

INTRODUCTION OF THE REAPER INTO EUROPE

The reaper had been brought to the attention of the British public at the World's Fair in London, in 1851. At first it was the subject of some ridicule; the London Times called it "a cross between an Astley (circus) chariot, a wheelbarrow, and a flying machine." But in a few weeks, when it was put into a grain field and given an actual trial, and when its instant success was greeted with a burst of cheers from the crowd, and when the inventor was given

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“not only a First Prize, but a Council Medal, such as was usually awarded only to Kings and Governments,” “The Thunderer” changed front completely and admitted that the McCormick reaper was equal in value to the entire cost of the exhibition. William H. Seward spoke of it as a national triumph, saying, “No General or Consul drawn in a chariot through the streets of Rome by order of the Senate ever conferred upon mankind benefits so great as he who thus vindicated the genius of our own country at the World’s Exposition of Art in the Metropolis of the British Empire.” At the Paris Exposition in 1855 his reaper received the gold medal of honor as “the type after which all others are made.” Eight years later, after a field contest at Hamburg, with dozens of other manufacturers, all making machines more or less like his, the United States Commissioner cabled to New York, “McCormick has thrashed all nations and walked off with the Gold Medal.” At the Paris exposition of 1867 he was decorated by Napoleon the Third with the Cross of the Legion of Honor. How significant the contrast, as Mr. Casson notes, when the last emperor of France fastened this badge of the Order of Merit upon the breast of the man who “had built up a new empire of commerce that will last as long as the human race shall eat bread.” Other European triumphs followed, and in 1878, when he was called to Paris for the third time to receive the Grand Prize of the Exposition, he was elected a corresponding member of the French Academy of Sciences, “as having done more for the cause of agriculture than any other living man.”¹³

¹³ Herbert N. Casson: *Everybody’s Magazine*, 17, p. 764.

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EFFECTS OF THE INVENTION

I have already referred to the beneficent effect of Mr. McCormick's invention in extending the wheat growing area of the world. So long as the sickle and the cradle were the only means of reaping, the production of grain, which is man's most important food, was subject to rigid limitations. The difficulty was aggravated in America by the scarcity of farm laborers in the West. Ripe wheat will not wait. The harvest season is brief. The crop must be garnered within a period of ten days. A man with a sickle can cut about five acres a day and it is back-breaking toil. This area was considerably enlarged of course by the introduction of the cradle. But the mechanical reaper, drawn by horses, leveling the grain in mighty swathes, gathering it in with giant grasp, and tossing out the bound-up sheaves, has increased the capacity of the human harvester to fifteen acres a day instead of five, besides freeing him from the hard labor of wielding the sickle or the cradle, and straightening his weary back, and seating him comfortably on the machine as the driver of the team. The gathering of every bushel of wheat used to require *three hours* of a man's time. "In seventy-six years the reaper has reduced the time-price of harvesting wheat to *ten minutes* a bushel." To the reaper therefore we are indebted for that mighty river of wheat which now flows from the west, turning the wheels of 14,000 flour mills, and giving to the millions good bread at low prices.

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BY-PRODUCTS OF THE REAPER

Along that life-giving stream scores of rich cities have sprung up like magic, a network of railways has criss-crossed the country, huge fleets of whalebacks have covered the lakes, and hundreds of gigantic factories have been established for the making of all manner of farming implements,—for the reaper gave a mighty stimulus to agricultural invention, and in its wake there followed inevitably a multitude of other labor-saving devices for the sowing and cultivation and gathering of crops of every variety, mowers, tedders, rakes, balers, self-binders for corn and rice as well as wheat, corn pluckers shellers and grinders, grain-drills, harrows and cultivators, involving also of course an enormously increased output of wood and ore from the forests and the mines.

One of the most important of the indirect effects of Mr. McCormick's invention was its contribution to the preservation of the Union as the outcome of the conflict between the states. "During the Civil War the reaper was doing the work of a million men in the grain fields of the North." In 1861 Edwin M. Stanton said: "The reaper is to the North what slavery is to the South. By taking the places of regiments of young men in the western harvest fields, it releases them to do battle for the Union at the front, and at the same time keeps up the supply of bread for the nation and the nation's armies. Thus without McCormick's invention I fear the North could not win, and the Union would be dismembered." There was an enormous draught of recruits from the rural districts — Mr. Lincoln called out every third man — yet the crops, instead of decreasing, increased.

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Europeans could hardly believe it, when told that the North was supporting a vast army and yet was "selling enough grain to feed 35,000,000 people and sending three times as much grain to England as we had ever sent before."

PATRIOT AND PEACEMAKER

This contribution of the reaper to the preservation of the Union was an effect of his invention which of course Mr. McCormick did not foresee, though the preservation of the Union was a thing which he desired with all his soul. Born and reared in the South, yet living for years in the North, he understood the standpoint of both and his views of secession and slavery were those of an unsectional patriot and a statesman. A northern writer has said with truth that "No other man of his day either in or out of public office was so free from local prejudices and so intensely national in his beliefs and sympathies."¹⁴ He did not want the Union to be broken by secession, but on the other hand he did not want the Constitution to be destroyed by federal reformers. He wanted the South to be freed from the incubus of slavery but he did not want it done by violence and wrong and in a way that would pour upon the nation a cataract of calamities. He had himself forged a machine that could do the work of thousands of slaves and that was certain to prevent the introduction of negro labor into the wheat states of the west. He wanted the institution of slavery abolished but he deprecated the impatience which, refusing to abide gradual and peaceable emancipation, the only natural, true and safe solution, plunged the country into war. Before hostili-

¹⁴ Herbert N. Casson: *The Interior*, February 8, 1909.

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ties actually began, he strove with all his might to make the wrangling partisans listen to reason, and even after the war was at its height he proposed a plan, endorsed by Horace Greeley, for stopping the conflict and restoring peace. But the plan failed, the madness continued, and the war was fought to the bitter end.

To the overpowered and impoverished South he was one of the first of the magnanimous men of the North to stretch out a friendly hand, but unfortunately all men in the North are not magnanimous any more than all men in the South, and because he gave help to prostrate institutions in his native state, this great-hearted patriot who loved both North and South and who had labored with giant strength to preserve the Union in a rational way, was actually accused of disloyalty to the Union. He disposed of these charges with his customary vigor and conclusiveness and held steadily on his lofty and beneficent course.

When politics invaded the courts of his church and her chief benefactors were proscribed and men were deposed from the boards of management of her institutions and others put in their places on purely political and party grounds, he faithfully pointed out to the church her error and recalled her to the spirit of her Lord in these noble words: "When are we to look for the return of brotherly love and Christian fellowship, so long as those who aspire to fill the high places of the church indulge in such wrath and bitterness? Now that the great conflict of the Civil War is past, and its issues settled, religion and patriotism alike require the exercise of mutual forbearance, and the pursuit of those things which tend to peace."

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CHRISTIAN AND PHILANTHROPIST

Amid all the exacting labors of his life Mr. McCormick, like Henry Van Dyke's peace-seeker, always took time to look up at the stars. And therefore great as his influence was upon the material interests of mankind, his influence upon the higher interests of the race was greater still. He did not think more of machines than of souls. For fifty years he was a consistent, earnest, fruitful member of the Presbyterian Church, and from the earliest days of his prosperity to the end of his honored life, he was the large-hearted and open-handed friend of educational and religious institutions, ever ready to help them with his sympathy, his prayers, his counsel, and his means.

He never ceased to love his native state. "He never grew too busy or too famous to remember with gratitude the days and scenes out of which he was ushered into the world of action." In his inaugural address as president of the Virginia Society of Chicago, he said: "If I forget thee, O Jerusalem, let my right hand forget her cunning . . . Virginia," he continued, "is the scene of all our most sacred and cherished memories. There stood the old home. There flowed the mountain stream. There bubbled the spring at which we quenched our youthful thirst. There were the friends of our childhood, now widely scattered or dead."

It is easy for the public to mistake the nature of a man whose life has had to be one long battle. It was perhaps not unnatural for some to think of this massive and unbendable Scotch-Irishman as hard-fibered and imperious and devoid of sentiment. But that was only one side. We get a glimpse

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of the other in the earthquakes of laughter, with which at times his great frame was shaken, and in the upspringing of tears at sight of blue mountains, reminding him of his boyhood home; and in his devotion to the memory of his mother. One day in his later life when speaking of flowers he said, "I love the old-fashioned pinks because they grew in my mother's garden in old Virginia." There were many beautiful and tender things within a man who could say that. And one of those beautiful and tender things was his abiding affection for his native state. Two of her venerable and useful institutions held specially warm places in his heart: Washington and Lee University, in his native county, and Union Theological Seminary, in Richmond. It is well known that he gave to the former a handsome sum for the establishment of a chair of Physics, and that in 1866, when our Seminary in Virginia seemed doomed because of financial losses by the war, he came to her rescue with a noble gift for the endowment of the professorship of Old Testament Interpretation. Had it not been for his timely help in those dark days, Union Seminary would not have been able to do for the church the great work she has been doing for the last forty years in the furnishing of so large a proportion of our ministers and missionaries.

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Of course his chief work on behalf of Christian education and the spread of the gospel was his endowment of the great school in Chicago which bears his name. His interest in this institution rested on deep conviction.

As one of your own former professors has said: "He

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was not only a Presbyterian, but he was also a believer in the theology of the Westminster Confession of Faith; and it was his wish and his hope that the seminary should be a center of power for the defense of this theology, and through its graduates, for its dissemination throughout the wide area open to the seminary's influence."

In the course of time, through another far-reaching benefaction, he provided what was in some measure an organ for the institution. A religious newspaper called "The Interior," which had been started in Chicago to represent the Presbyterian Church, was thirty-six years ago about to succumb to financial difficulties, when its friends and owners applied to Mr. McCormick to purchase it. So in 1872 he bought the paper as requested, placed it on a firm financial basis, secured an editor of rare ability, the Rev. Dr. Francis L. Patton, succeeded since by other accomplished editors, and thus made it one of the representative religious journals of America.

Your seminary could never have been what it is but for Mr. McCormick's adoption of it, so to speak, in 1859, and his subsequent munificent relations to it. Before he brought it to Chicago the institution had led a very precarious existence, having no solid basis and no assured future. It was he who gave it all three of the elements which Dr. Nathan L. Rice pronounced absolutely essential to a successful theological seminary, a suitable location, a pecuniary basis, and qualified professors who enjoy the confidence of the church; and it was, therefore, he who made possible all its later development, and especially its remarkable growth in the last twenty-six years.

Like most of our other theological schools, this seminary

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began as a mere department of a literary institution, Hanover College, Indiana. Like them, too, it soon abandoned this form of organization as unsatisfactory. It is an interesting fact that the two leading seminaries in the northern church were founded by southern men, Princeton by a Virginian, Dr. Archibald Alexander, and McCormick by a North Carolinian, Dr. John Matthews. Dr. Matthews began his work at Hanover in 1830, and there continued it with various assistants for ten years, when it became evident that in order to its proper development, the theological department must be detached from the college and independently organized. It was accordingly moved in 1840 to New Albany, Indiana, where for several years it grew and prospered. But the increasing sharpness of the controversy in regard to slavery, in which some of the professors took a prominent but disastrous part, and the establishment and immediate success of the seminary at Danville, Ky., gave the New Albany school another serious check and led eventually to its removal to Chicago. The decisive consideration in favor of this re-location was an offer by Mr. McCormick of one hundred thousand dollars for the endowment of four professorships on condition that the seminary should be permanently located in this city. The gift was accepted, and the institution established on what is undoubtedly one of the best sites for a seminary that the continent affords. To this original munificent donation Mr. McCormick added frequently and largely during his lifetime, and since his death the same princely benefactions have been continued by Mrs. McCormick and her children, so that now the seminary owns an exceedingly valuable property and possesses

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an equipment for its great work that is unsurpassed perhaps by any seminary in our land.

In view of this remarkable and continued liberality, the governing bodies in 1886 changed the name of the institution from "The Theological Seminary of the Northwest" to "The McCormick Theological Seminary." And under that honored name it will continue to send forth through all the future its successive bands of soul-reapers.

It is evident, then, that great as are the results of Mr. McCormick's invention in enabling men to reap the material harvests of the world, still more beneficent and far-reaching are the results of his consecrated wealth in fitting men to reap God's spiritual harvest. The equipment of seminaries is obedience of the most practical and fruitful kind to the command given by our Saviour when he said: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

But it would be a mistake to infer from what I have said that the seminary attained its present position without arduous and protracted struggles, severe reverses, and sore disappointments. And in all these trials he suffered. The school was on his heart. Most of its friends appreciated fully what he was doing for it and were deeply grateful, but in some instances, as a minute of your faculty states, "instead of admiration and gratitude for his sagacity and beneficence, he was confronted with no little opposition and opprobrium."¹⁵ But "they that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall

¹⁵ Minute of the Faculty on the Death of Mr. McCormick, May 24, 1884.

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doubtless come again with rejoicing, bringing his sheaves with him." What imagination can conceive the joys that thrill his glorified spirit as one after another the hundreds of ministers who went out from his seminary arrive in the land of light when their work on earth is done and tell him how through the training here provided by his munificence they have been able to give the bread of life to their fellow-men, and when the thousands of ransomed souls who have been gathered into the Kingdom of God from every part of the world by the men from his seminary tell him how under God they owe to him their knowledge of the Gospel and their deliverance from sin. Ah, yes — "He that goeth forth and weepeth, bearing precious seed" — a seminary is literally a seedery — "shall doubtless come again with rejoicing, bringing his sheaves with him" — bringing his sheaves with him.

THE PERSONALITY OF THE MAN

Cyrus McCormick was cast in a large mould. He was a massive man in body and mind. In his stalwart prime with the physique of a gladiator, deep chested, broad shouldered and ruddy, with his leonine head and thick black hair, with his firm face and strong eyes, he made an extraordinary impression of physical and intellectual force. And the longer one knew him the more that impression of power grew. He was the incarnation of decision, energy, tenacity and courage. But all men of power are not great men. The question remains as to their moral qualities — the substratum of character. Are they men of granite convictions that will defy the waves of passing opinion? Are they men of regnant conscience and stainless integrity? One of his friends who

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knew him intimately and who is here present to-night has happily characterized the real secret of Mr. McCormick's success as follows: "That which gave intensity to his purpose, strength to his will, and nerved him with perseverance that never failed was his supreme regard for justice, his worshipful reverence for the true and right. The thoroughness of his conviction that justice must be done, that right must be maintained, made him insensible to reproach and patient of delay. I do not wonder that his character was strong, nor that his purpose was invincible, nor that his plans were crowned with an ultimate and signal success, for where conviction of right is the motive-power, and the attainment of justice the end in view, with faith in God, there is no such word as fail."

His ethical perceptions were as quick and keen as his business acumen. He did not have to work his way laboriously through a moral problem; he reached his conclusion in a flash, and there was no uncertainty or doubt. On a business question his judgment was clear and reliable; on a moral question it was almost unerring.

Cyrus H. McCormick was never disobedient to the heavenly vision. What conscience commanded, he did. In an age accused of complete absorption in things merely material and of indifference to the means by which money is made and of selfish misuse of accumulated wealth, he set an example of honesty, integrity and benevolence which gave him a distinction among the mass of men like a braid of shining gold on a sleeve of hodden gray. His wealth was honorably acquired and nobly used. His nature was not dwarfed but enlarged by his devotion to business. Some

men become mere business machines; their nobler powers are atrophied — their natures are narrowed and shriveled by the very intensity of their devotion to business, even honorable business. It was not so with him. With all his sagacity and skill and success in practical affairs, with all his concentration of energy upon whatever enterprise he had in hand, he remained to the last an idealist, high-souled, broad-minded, sympathetic, benevolent, devout, — an Abou Ben Adhem, who proved his love to God by his love to his fellow-men. He was no mere moralist; the core of his character was his faith in God. He was no mere humanitarian; the mainspring of his benevolence was his gratitude and love to our Heavenly Father.

Religion to him was not a detached and occasional thing — a thing merely of times and seasons. It permeated and controlled his whole life. His business and his religion, so far from being relegated to different compartments of his life, were interwoven like warp and woof. In the most crowded periods of his career “his letters,” as Dr. McClure has said, “were a combination of intense devotion to business detail and of intense devotion to religious principle.” At the close of a long statement about machinery and contracts, he writes to his brother: “May the Lord grant us all grace to live so that we shall have hope in our death as had our dear father, and to this end may we have a well-founded hope in our life. The work is thine, O Lord. Wilt thou draw us unto Thee by the cords of Thy love. For of ourselves we can do nothing. May we be delivered from the bondage of sin and have that peace which the world cannot give or

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take away — peace in believing, which will be as an anchor to the soul, sure and steadfast.”

Such expressions were as natural to him as breathing. He believed not only that there should be business in our religion and religion in our business, but that religion *is* our business. “I often regret,” he writes, “that my example has not been better, more pious; and yet I have often felt a concern that was not expressed. Business is not inconsistent with Christianity; but the latter ought to be a help to the former, giving a confidence and resignation, after using all proper means, which speak peace to the soul.” And again, at a critical juncture in his business affairs, when he was struggling with manufacturers who had broken their contracts, he says, “This is the point that should be aimed at, the feeling that should be cherished — unconditional submission and resignation to the will and hand of Providence; and with His smiles the most crooked ways may be made straight and chastisements converted into blessings. But for the fact that Providence has seemed to assist me in our business, it has at times seemed that I would almost sink under the weight of responsibility hanging upon me. But I believe the Lord will help me out. How grateful we should be! How humble on account of unworthiness! And yet how rejoicing that unworthy as we are, the Law has been satisfied, and we may be saved by faith.”

That was the real life of the man. And so, during his declining years, when chastened by much bodily affliction, he was sustained and soothed by an unfaltering trust and bore his sufferings without a murmur. At last the strong

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staff was broken and the beautiful rod. The powerful constitution which had carried him victoriously through so many conflicts was exhausted, and he was ready for his rest. On the last Lord's Day of his life on earth, hearing it said that it was Sunday and a beautiful day, he answered, "Yes, sweet Sabbath." As he lay, peacefully awaiting the end, he uttered tender words to each of his children and his wife, taking their hands one after another, then while they knelt by his bedside he led with firm voice the last religious service as the head of his family, and finally sang with them his favorite hymn:

"O Thou, in whose presence my soul takes delight,
On whom in affliction I call,
My comfort by day, and my song in the night,
My hope, my salvation, my all."

To such a man death was but a translation. On Tuesday, May 13, 1884, he passed from this life to the life on high, leaving behind him a record of achievement as Inventor, Philanthropist and Man of God which will perpetuate his fame "to the last syllable of recorded time."

Conference

THEOLOGICAL EDUCATION

“What Should Be the Ideals of the Theological Seminary for
Usefulness in the Coming Half-Century?”

THE SEMINARY CHAPEL, TUESDAY MORNING, NOVEMBER SECOND,
NINETEEN HUNDRED AND NINE, AT TEN O’CLOCK.

ORDER OF EXERCISES

PROFESSOR FINIS K. FARR, D. D.,
Lebanon Theological Seminary
Presiding

Hymn. “Holy, Holy, Holy.”

Scripture Lesson. . . . Professor D. A. Hays, Ph. D., D. D.,
Garrett Biblical Institute

Psalm cxii

Prayer. Professor T. G. Soares, Ph. D., D. D.,
Chicago University Divinity School

Address. President A. H. Strong, D. D., LL. D.,
Rochester Theological Seminary

Hymn. “Jesus Shall Reign.”

Address. Professor Robert W. Rogers, D. D., LL. D.,
Drew Theological Seminary

Hymn. “Lord, Speak to Me.”

Address. Professor Williston Walker, Ph. D., D. D.,
Yale Divinity School

Gloria.

Benediction. President Edward D. Eaton, D. D., LL. D.,
Beloit College

Seminary Outlook

BY PRESIDENT AUGUSTUS H. STRONG, D. D., LL.D.

MY first duty this morning is to congratulate the McCormick Theological Seminary upon the completion of the eightieth year of its history. Though by reason of strength it has reached fourscore years, yet its strength is not labor and sorrow, but a bearing of abundant fruit. Prince Bismarck said, facetiously, that the first eighty years of one's life are always the pleasantest. This Seminary may well hold to a contrary opinion, for its old age is surrounded by "honor, love, obedience, troops of friends." My own Seminary at Rochester numbers only sixty years to your eighty, yet I well remember how admiringly I looked up to your larger equipment, when I did my first preaching on this North Side of Chicago in 1860 and 1861. You have far more to be thankful for, to-day. You have been greatly blessed in your benefactors, and the name you bear is the synonym of princely generosity. Your teachers have stood for the faith once for all delivered to the saints. You have a past full of splendid influence and achievement. May your entire century of years be rounded out with yet greater success and honor!

I am to speak to you of "Seminary Outlook." To me this means the present outlook in theology. The theme itself implies that we live in a changeful time, and that we need to define our relation to the movements of thought around us. No one will deny that the ideas of development

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and evolution have taken fast hold of the modern mind, and have greatly influenced both Biblical and theological investigation. I am inclined to concede much to these views, and to believe that, when evolution is regarded as God's ordinary method of revelation, it throws valuable light upon many problems that are otherwise insoluble. A theistic evolution is simply the doctrine that God builds the future upon the past, that later revelations are prepared for by the earlier. As our Lord used water to make wine, and took five loaves and two fishes as the basis of his feeding the multitude, so natural law, as far as it will go, is respected in God's communications of knowledge. Truth is gradually communicated, both to the individual and to the race. We receive the divine fulness in installments, "a penny a day" and "grace for grace." God is not shut up to merely external revelation; He can reveal himself within the soul as well as without — "it pleased God to reveal His Son in me," says Paul. God is not shut up to working on isolated individuals; He can move the heart of a whole nation as easily as the heart of its chosen leaders; He makes himself known in history as well as in Scripture. God is not shut up to a single nation as the recipient of His enlightening influences; nowhere has He left himself without a witness; the progress of the race is not a merely naturalistic progress; all real advance in science and philosophy is due to God's teaching. The sunflower reaches upward to the sun, but it is the sun that draws it upward; and it was the Sun of Righteousness, the immanent Christ, who, before the incarnation as well as after, was God's one and only Revealer, the Way, the Truth, and the Life of Men.

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I therefore feel free to accept all that the higher criticism can prove with regard to the origin and development of Scripture, and all that modern science can prove with regard to the origin and development of man; believing that this evolution is a theistic evolution, with Christ as its agent and goal. The word evolution, however, has to some minds a sinister sound, as if it necessarily implied a purely automatic and necessary development. While I claim for it a Christian use and meaning, I cannot deny that there are not wanting in our day professedly Christian teachers who so emphasize the element of change in the history of doctrine, that all permanence is virtually denied. Because we are in process of development, both in body and soul, development is regarded as the law of universal being, and is unhesitatingly attributed even to Him whom the Scriptures declare to be without variation or shadow of turning. There is no such thing as objective truth, it is said, and both ethical and religious doctrine are impossible, because both are in constant flux. Even Christ and Christianity are held to be merely temporary phases of evolution, and both may be outgrown. Views of this sort seem to me, not necessary correlates, but rather needless exaggerations and inexcusable perversions, of a sober theory of evolution. I maintain that they have no foundation either in reason or in Scripture. I can best depict the present outlook in our Seminary instruction, and the dangers that beset our theology, by criticizing this mistaken evolutionism, and by showing, in spite of its grain of truth, that it is bad metaphysics, bad ethics, and bad theology.

It is bad metaphysics. It is the revival of the Heraclitic

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philosophy. Heraclitus of Ephesus, who lived five hundred years before Christ, could see nothing in the universe but constant change. He maintained that there is no such thing as permanent being,—the only actuality is an everlasting becoming. All things flow, he said. Modern phenomenologists have adopted this philosophy, and have furnished it with a score of illustrations from physical science. The rainbow is no fixed entity, but an ever changing reflection from successive falling water-drops. The wave of the sea has no lateral movement, it is simply an alternate elevation and depression of particles that make no advance with the wind which impels it. The musical note has no substantive existence, it is the result of a continuous series of vibrations, and these vibrations are changing at every instant. The flame of the lamp, the growth of the tree, but above all, the continuity of the human body, are all instances of a flux of particles, which makes upon us an impression of permanence, while at the same time the so-called permanence is an illusion, created by our short-sighted imaginations.

And we must grant that this philosophy is plausible, so long as we confine our attention to physical nature. The defect and fault of it is just here, it starts out from physical nature and makes that the rule for the whole world, whereas it ought to start out from the soul of man, which knows and dominates physical nature. In the soul of man we find something abiding. Here is a personal identity, which subsists through change, and in spite of change. This personal identity, and not man's changing thoughts or the flux of particles in his body, should give us the key to the physical universe around us. Arguing from ourselves, we

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can see in the world of nature the operation of intelligence and will, none the less personal because it is regular. The regularities of nature are the activities of a personal being, yes, are the habits of God, and all the changes of the world have behind them the presence and power of the Unchangeable One.

The Heraclitic philosophy of change is true only when supplemented by the Eleatic philosophy of permanence. The philosophy of becoming has its little grain of truth: impersonal reality, taken by itself, has nothing in it that is abiding; the plant and the brute are its models, and they are mere successions of varying states. But if we stop here, and confine our attention to mere physical things, we shall have a materialism that is exalted to include man and to exclude God; for there is no place in it either for man's personal identity or for God's free will. To save these great interests, we must add, to the philosophy of becoming, the philosophy of being; we must be Eleatics as well as Heraclitics. Not all reality is impersonal; noumenal and ontological reality is personal; and personal reality can have varying states and yet remain the same. Even the world of matter needs a permanent conscious self to explain it. Unless there be something abiding, there can be no becoming. The very conception of change, if the change be not capricious and useless, implies a law behind the phenomena, and an end to which the phenomenal process leads. In order to rational progress, this law must be intelligent and benevolent, as it can only be, if it is the expression of a righteous Mind and Will. Nor can any becoming be observed, unless there be an abiding intelligence in the observer: only

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when I stand on the rock apart from the stream, can I see the rush of the water flowing by. So, in a true metaphysics, becoming is bound up with being. Development? Yes, but there must *be* something to develop; there must be some *law* of development; and there must be some *end* to be secured by development. The two ideas, of change on the one hand, and of permanence on the other, are as inseparable as the inside and outside of a curve, or as the positive and the negative poles of a magnet. The grievous error of this modern overstatement of evolutionism is that it divorces the phenomenal from the noumenal, makes bodily change a rule for the soul, makes science as vain as the cat's pursuit of its own tail, turns the universe into a medley of accidents, without law and without God.

This philosophy of becoming is bad ethics, as well as bad metaphysics. It gives us the ethics of Pragmatism. It claims that "the true is the expedient in the way of our thinking, as the right is the expedient in the way of our behaving." The conception of an object is simply the conception of its future, its results, its use. There is a grain of truth here. The conception of an object does *include* an awareness of practical consequences. Truth and right have results, and are proved by their results to be truth and right. But the proof of a thing is not the thing itself. The error of Pragmatism is that it regards truth and right as meaning only what we can make by them. It holds that truth and right are simply what works well. An idea is true when it carries with it valuable results. An act is right which has happy consequences. This is utilitarianism, taking the place in ethics which belongs to objective truth and righteousness.

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It deprives us of any *standard* of truth or of right, except this, that it makes a difference in practice whether we recognize them or not. It denies that there is any intuitive perception of difference between right and wrong. As the other so-called intuitions are generalizations from experience, so this one is merely a racial calculation of self-interest. Conduct is right because it is useful, not useful because it is right. A great modern authority has told us that Swedenborgianism is materialism, with the nails clinched on the inside. Modern Pragmatism seems to be a survival of such Materialism. The right is whatever succeeds in asserting and maintaining itself, which is much the same as saying that might makes right. Conscience is only ripened expediency, and altruism is only egoism perfected. This perverse evolutionism holds that consequences not only *indicate* truth and right, but that they *constitute* truth and right. It is an outgrowth of the sensational philosophy which holds that as the world consists of sensations, so the soul consists of states of consciousness, thoughts without a thinker, psychology without a soul, a string of beads without any string. Nietzsche and Ibsen and Bernard Shaw profess this same philosophy, when they say the golden rule is that there is no golden rule.

Ethics of this sort is like the play of Hamlet with the part of Hamlet left out. To say that right is only a becoming, that it exists only in process, that it consists only in useful moral results, is really to deny that there is any such thing as morality. For our whole moral nature is so constituted that we judge certain acts or states to be right, according as they conform to some previously accepted standard.

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Belief in the existence of objective right and in our obligation to do the right is born with us, even though our conceptions of what *is* right may change. The sense of duty is prior to the experience of consequences: We are compelled to decide what we will do in any given case, without waiting to see whether our action will have good results, in fact, doing the right is often required in scorn of results, as when one tells the truth at cost of contumely, or witnesses for Christ at risk of a martyr's death. Is it said that this too is a necessary phase of evolution, and that the fittest survives? I reply that in *moral* evolution it is for each man to determine what *is* fittest; as another has phrased it, we and our ideals are factors, not products, of evolution; will explains evolution, not evolution will; we determine evolution, and evolution does not determine us. In other words, we are persons, and not things; conscious selves, not mere streams of consciousness; free beings, not waifs borne hither and thither on the current of circumstance, as a deterministic philosophy would have it. The Hindu Vivekananda indeed regards all of us as mere shifting phases of the infinite, for he said to his Boston audience: "There is not a person in this room: we are not persons." But we know better than this. Back of the stream of consciousness, we know that there is an abiding self; over that abiding self we recognize an unchanging moral law; that unchanging moral law is an expression of the nature of God. We can add to our faith virtue, only because God has called us by his own glory and virtue. "By their fruits ye shall know them," says Christ. But that is very different from making the fruits of virtue to be the only virtue, in heaven or earth. To make truth and

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right the mere product of our changing circumstances, identical with the ascertained usefulness of our thinking and action, is to deny that there is any truth or right that has objective and eternal validity, to deprive moral life of its sanctions, and to cut up ethics by the roots. Moral progress is impossible, since there is no definite end to which progress can lead. Unless there is a heavenly perfection as our guide and goal, our efforts after righteousness are as useless as the gyrations of a squirrel in the treadmill of its cage.

This philosophy of becoming is as bad theology as it is bad metaphysics and bad ethics. It is a thoroughgoing agnosticism, for it regards all religious ideas as simply creations of man, and as destined in time to be supplanted and to pass away. Here, too, is a grain of truth. There is progress in theology, just as there is in astronomy. But that does not mean that there is change in the objective truth, but only that there is change in our apprehensions of the truth. Progress in astronomy is not man's creation of new planets; it is man's discovery of planets that were never seen before, or man's bringing to light of relations between them that were never before suspected. So progress in theology is only man's growing knowledge of God's unchanging truth. There are no new planets, and there are no new books of the Bible, but our understanding of both is improving from day to day. Through this progressive understanding of nature and of the Scriptures the eternal God is revealing himself. There is no danger that two and two will ever make five, in this or in any future world, and why? Because this mathematical intuition is the revelation of a fact

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in the being of God. That virtue is praiseworthy and vice condemnable, that love is a duty and that selfishness is wrong, these statements are not conclusions of experience or of argument; they are utterances of our moral nature. Conscience in men, declaring that right must be done though the heavens fall, is the reflection of the unchangeable holiness of God. And this is the meaning of Ecclesiastes, when it tells us that "He hath set eternity in their heart."

This unchangeable element in religion the philosophy of development would abolish. Man, it says, creates his own gods, and his gods, like himself, must change and die. Man makes God in His own image, and God himself is in an endless process of becoming. It belongs to the very nature of the Absolute to grow. The process is wholly internal to the nature of man; God is immanent, but not transcendent. God never speaks, for God is only the growing product of man's intelligence. There is no God who could possibly reveal himself to man; there is no revelation of unchanging and eternal truth; there is no Messiah but man's ever-advancing ideals; the Bible, like the sacred books of India and Persia, represents only the temporary gropings of the human spirit after an ever-flying goal. Christ and Christianity, instead of being a final revelation, may in some distant day be as far behind the times as Judaism now is to us. And so, upon the altar of the merely temporal, is sacrificed all that gives to the temporal its meaning and value, and that is, the Eternal. God's reaching down to man in incarnation and atonement gives place to man's vain reaching upward to an impersonal and unknown spirit

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of the universe, that ever eludes his grasp and yet ever lures him on.

Though an angel from heaven should preach to us this new gospel, we must call it an apostasy from the Christian faith. For Christ is the same, yesterday, and to-day, and forever; and while heaven and earth shall pass away, His words shall not pass away. It is not only an apostasy from the Christian faith, but it is a surrender of even natural religion. Man's intuitions are God's tuitions, and unless we hold to their incontestable authority, we have no God, and no certainty of any kind whatever. Truth, beauty, goodness, are meaningless, unless there is an immutable standard of truth, beauty, goodness, in God. Unless perfection is something definite and attainable, there can be no striving after it, either in knowledge or in conduct. The Scriptures declare that eternal life consists in the knowledge of God; and that, as we now know in part, we shall one day know as we are known. The theory we combat destroys all possibility of such knowledge, and it renders theology as hopeless as the boy's search for the pot of gold at the foot of the rainbow. It destroys all belief in personal responsibility; for without a divine rule of conduct there is no responsibility. It destroys all hope of personal immortality; for without a divine support and goal for the individual life, no personal immortality is conceivable. How different is this doctrine from the teaching of our Lord: "I go to prepare a place for you; because I live, ye shall live also." Nay, how different is it from the teachings of purely natural religion, for that can look up to an unchanging God, and can promise

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rest for the weary soul in him. How sweet and solemn is Edmund Spenser's "Canto of Mutability":

"Then 'gin I think on that which nature said,
Of that same time when no more change shall be,
But steadfast rest of all things, firmly stayed
Upon the pillars of Eternity;
For all that moveth doth in change delight;
But henceforth all shall rest eternally
With him that is the God of Sabaoth hight;
Oh thou great Sabaoth God, grant me that Sabbath's sight!"

Where does this apostasy from the Christian faith begin, and where does it end? It begins in the refusal to accept Christ's word as law. Knowledge of doctrine depends upon obedience to the truth already revealed. Take Jesus at His word, believe that He is with you alway, pray to Him for the teaching and guidance of His Holy Spirit, in other words, take Christ for your Master, and you shall be led into all the truth. Do the advocates of the new theology pray to Jesus? Do they pray at all, with faith in a personal God who hears and answers prayer? Have they not lost the sense of sin and need, which once led them to prostrate themselves at the feet of that ever-living Savior who said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest?" Have they not failed to take His yoke upon them, and so have failed to learn of Him? He would have increased their faith, instead of allowing it to evaporate. He would have shown them that the Christ of John's gospel, with its Logos-doctrine and its propitiatory suffering of a divine Saviour, is absolutely needed to make intelligible the declarations of the Synoptics; for in the Synoptic gospels the human

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Christ bids the whole race of man come to him and take upon them His yoke, claims to be their final Judge, promises His own omnipresence with His people, and, in prospect of all this, gives His life as their ransom from guilt and sheds His blood for the remission of their sins.

There *is* a theology of becoming, to which we may justly hold. It is such a becoming as Jesus predicted, when He declared that the Holy Spirit would lead His followers into the truth which before resurrection and Pentecost they could not receive. But, instead of such progress toward truth, we are pointed to a backward evolution which does little credit to the theory. Had God so little care for the work of Christ that he suffered it to be misrepresented and perverted, so soon as Jesus died? Here is the absurdity of this exaggerated evolutionism: Forgetting that the historical Christ is not the whole Christ, and that the Synoptics show us only what he "began to do and to teach," it would ascertain the real truth by going back from Paul and John to the three gospels. Even then it must purge the narrative of all its supernatural elements, so that it may present to us, not a divine Saviour, but only a human teacher and example, fallible and imperfect like the rest of us. The virgin-birth of Christ must be denied, even at the expense of Mary's purity, or of the evangelist's veracity. With the new creation of humanity at the birth of Jesus, there disappears all faith in any new birth of the individual Christian under the influence of the Holy Spirit: regeneration and conversion become only names for a gradual development of the powers in religious education. And if we can dispense with a personal God in incarnation and in regeneration, why can we

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not dispense with a personal God in man's original creation? Neither beginning, middle, nor end shall be supernatural. To this pantheistic or atheistic conclusion such philosophy inevitably leads. The personal God, as was said of Auguste Comte's philosophy, is conducted to the frontier, and is bowed out of His universe, with thanks for His provisional services.

This *facilis descensus Averno* is impossible to any who cling to the living Christ. The abyss of scepticism to which this philosophy leads should warn us against taking the first steps in the path of error. The Christ of John's gospel is required to vindicate the truthfulness of the Synoptics. Only Christ's deity can explain His perfect humanity. The pitiful spectacle of the man who has outgrown Christ, and who picks flaws in His Redeemer, ought to teach us how self-exalting and self-deceiving is sin. Unbelief is progressive and cumulative. The deity and the atonement of Christ are the two towers of the Christian citadel,—you cannot hold the outworks when you surrender the citadel to the foe. Education which ignores these fundamentals of the gospel is not Christian education. The philosophy of mere becoming gives us a false metaphysics, a false ethics, and a false theology. Unless there be an abiding reality back of all change, an abiding right back of all action, an abiding Deity back of all our conceptions of Him, life is but a succession of pictures on the screen, and faith is only the child's notion that the pictures are reality. Truth and right are possible, because God is truth and right, and can make himself known to His finite creatures. He has made himself known in Jesus Christ. He that is of God hears Christ's words, as Christ

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utters them in Scripture. The Holy Spirit bears witness to their truth, and in this testimony of the Holy Spirit, as the Reformers taught, we have the final proof of inspiration. These wonderful words of life are self-evidencing, and they are the power of God unto salvation. By His word and His Spirit, Christ is made to us wisdom and justification and sanctification and redemption. And so the living, personal, present Christ is the interpreter and the guarantee of God's whole revelation. Many things shall be shaken, but He shall abide, Immanuel, God with us. As He is Himself the Rock of ages, He joins unstable men to Himself so that they become a rock, upon which He can build a church against which the gates of hell cannot prevail. To Him we pray with the poet:

“O living Will, that shalt endure
When all that seems shall suffer shock,
Rise in the spiritual rock,
Flow through our deeds, and make them pure.”

The Christ, who thus speaks to us by His Spirit in Scripture, claims the absolute submission of all men, not, as President Eliot intimates, because He is a deified man, but rather because He is the humanized God, God manifest in the flesh, the atoning and redeeming Deity, the Creator, Upholder, and Governor of the universe, the object of prayer, the Judge of the living and the dead. No mere historic fame and influence are His, but an eternal rulership and an absolute supremacy. No longer *becoming*, as in the days of His earthly life, but *being*, He exercises an unchangeable priesthood, and no man can come to the Father but through Him. He who has seen Him has seen the Father; all men

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are to honor the Son as they honor the Father; whosoever denieth the Son hath not the Father. Let us not crucify the Son of God afresh, and put Him to an open shame. Especially let our theological seminaries, founded as they were to train preachers of Christ's gospel, beware of admitting to places of instruction men who are Heraclitics in metaphysics, Pragmatists in ethics, and Agnostics in theology.

May the McCormick Theological Seminary guard that which is committed to it, turning away from the profane babblings and oppositions of the knowledge which is falsely so called, which some professing have erred concerning the faith.

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BY PROFESSOR ROBERT W. ROGERS, Ph.D. (Leipzig)
Litt. D., LL.D.

THE Theological Seminary is a professional school, whose primary aim is to fit men for an exacting and laborious but delightful profession. It belongs side by side with schools of medicine, law and those graduate schools of universities which purpose to prepare men for the profession of teaching. These are obvious statements, quite platitudinous in character, and I make them at the very beginning of my remarks simply to show that my attitude to the theological seminary is quite orthodox. If I should happen later on to say something which seems heretical I beg you to be so kind as to remember the fundamental orthodoxy with which I began.

If now in the development of American professional education any general principles governing the proper preparation of a young man for the noble professions of medicine, law and teaching have been settled, it might seem a fair inference that these would probably apply also to the preparation of a young man for the ministry. Any *general principles*, I say, not specific principles,—have any *general principles* come out of our experience? It is perfectly certain that each of these great professions demands a preparation which is in some particulars peculiar to itself. It is clear enough that the student of medicine must in one way or another acquire a masterful control of his hand, that mar-

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velous tool of constant daily use in diagnosis by the physician and of even more delicate use by the surgeon. The lawyer needs no such hand as that. He will do well if he can sign his name so that mortal men may hope to read it; his typewriter will do all the rest of his writing. On the other hand the lawyer might well be taught to speak skilfully and acceptably if ever he is to practice in the courts. The physician hardly needs much training of that kind. Unless he come to the professors' chair he will have little need for public speech. A little wise reticence will have far higher professional value than much deftness of expression in ready speech. There are many other differentiations in the training demanded by the different professions, but these bald and commonplace illustrations will serve — there is no need to labor the point. But if these special differences are indisputable, so also are some general resemblances. It is plain enough that it takes time to get ready for one of these professions, time spent not in general educational development, but time spent in specific professional preparation. There is a widespread agreement that four years should be spent in the study of medicine while three each are usually expected in preparation for law and the higher walks of the teaching profession. These things being so, it ought not be deemed an improper requirement to exact three years of definite scholastic preparation for the ministry. This is very widely conceded in theory, but a good deal whittled down in practice. In many colleges certain subjects are more or less skilfully taught which make an excuse for demanding admission to higher standing in the seminary with conditions to be made up by which the clever man works

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through in two years instead of three. Where this is not permitted by theological faculties too keenly alive to the importance of their work, the alert theological student manages quite easily to diminish the time actually given to his studies by preaching week after week during his course, or even by taking complete pastoral charge of a small religious society. This scheme works nearly everywhere, and it would be most interesting to compute just how much of the theological course of three years is left intact by it. No medical student gives up a big slice out of every week's study to the practice of his future profession; the State carefully protects itself against that kind of predatory attack. The student of law does not practice in the courts while his studies go on in the law school, the State again protecting itself against him; nor does the future teacher take a school and carry it on, giving so much of his time as remains to the university faculty. But the theological faculties in greater or less degree have everywhere made some concession to this stupid and wasteful custom. The students who are permitted to preach, or worse still to have regular pastoral charges, are either scaling down their theological course, or learning and practicing various schemes for making sermons easily, or doing both of these things. In their case it is idle to talk of securing adequate theological learning. But worse even than that is the case for the course of study, for it is always necessarily modified to suit their needs, and a less demand is made of all students on their account. The whole theological curriculum is also, whether consciously or unconsciously, influenced by their needs. They must have something that is immediately available for use. They

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wish indeed to learn, eagerly wish it, but they have eyes most keenly fastened on that which can be used next Sunday. The great question which they desire to put before the exegetical departments is, "What does this text mean? — I wish to preach on it next Sunday," and in a rough sort of way they have the same problem set for every other department. "Can you give me an illustration? Can I get a hint by which the beggarly rudiments of my own thinking can be filled out?" In such an atmosphere as that, learning does not flourish. The whole glorious field of learning is prostituted to immediate practical ends. Do I speak too sharply? This is a mild expression of my real feelings. I am accustomed to say in the theological seminary where my lot is cast, that the whole student-preaching system is the curse of the place. I know perfectly well what are the arguments in its favor, and I think I have considered them all, and it is my profound conviction that none of them have any weight. We are told that the students are too poor; they must earn money or abandon their preparation. But students of medicine and law are frequently poor enough, but they get on without this great waste, and it is full time for us to find some other way to help them to support. We should be far better off with half the number of the students, who were really giving all their time to serious study. Here is the very beginning of reform in theological education, and we shall not be able to put our work into any serious comparison with that achieved by the theological faculties of Germany until we have utterly wiped out this whole system.

And now let me come closer to the problem that lies

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nearest my heart. Time was when the minister was by far the best educated of all professional men in this country. It gives one a thrill to read those solemn and earnest words pronounced in 1643: "After God had carried us safe to New England, and wee had builded our houses, provided necessities for our livelihood, rear'd convenient places for God's worship, and settled the civill government: one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches, when our present ministers shall lie in the dust." It was the beginning of a splendid effort to save the churches from the hands of the ignorant, and it found its reward. But that spirit soon died out and many churches gloried in an uneducated ministry, prided themselves upon theological ignorance, rejoiced to think that they could honor God by giving to his service less than they offered to the service of men. But the land was never wholly left without centers of theological learning, and in the early days when a few months served to secure a degree in medicine or law a much more considerable requirement was made in theology. What a revolutionary change has passed over us since then. The medical schools have raised their demands step by step, broadening and deepening their curricula. And as their opportunities for practical bed-side instruction were widened, even more did they extend the purely scientific side. The doors were opened wide and in trooped comparative anatomy, histology and embryology to take their places by the old science of anatomy, and with them came also comparative physiology, biological chemistry, pathology, bacteriology, neuropathology and others

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equally or even more remote to the immediate demands of everyday practical requirement. The wise and far-sighted men who were building up the newer schools were not deterred by wild cries that what was needed was practical instruction. They knew better things than that, and were determined to force every student to lay a broad scientific foundation, to study many things whose practical outcome was remote. Nay, they even were able to bring it about that courses preparatory to medicine were offered in many colleges, and so the medical course was extended downwards by one or even two years.

In the same way exactly, the law course has been extended over ever widening areas in which the future practitioner is compelled to learn what law is, in its inner historical meaning, and a large part of his course is not practical but scientific, not intended for use, but for reserve, for a background of learning, real learning against that day when a draught may be needed for some higher end.

To meet all these wider ends the medical and legal faculties have been enormously increased in numbers. There are for example at Harvard University seventeen men on the law staff and fifty-six on the medical staff, and at the University of Pennsylvania there are eighteen in law and one hundred and thirty-two in medicine. Compare these amazing figures with the faculties of five and six that prevailed in medicine when I was a boy.

With all this progress in medicine and in law, theology has not kept pace. The theological schools once led the whole great column of professional institutions; they are now far in the rear. In an academic procession at any

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great university function the few men who compose the theological faculty are lost in the thronging numbers of the great professional faculties. Their curricula have indeed been somewhat extended, room has indeed been found for some of the new social sciences. I record the fact gladly, jubilantly even, but I go on to say that these extensions and improvements are small indeed when compared with the overwhelming progress and extension in every other professional school.

And now you ask me, "What should be the Ideals of the Theological Seminary for Usefulness in the Coming Half-Century?" and my answer springs instant to my lips and grows full-toned out of all that I have dared to say about other professional training. My answer is: More learning, higher scholarship. Mark this well. I do not doubt that the practical training in the theological schools might well be improved and extended. The practical side has been extended and improved in law and medicine, but that is not the first need, as things now are. The first need is more learning, higher scholarship. The whole school needs to be flooded with learning, with learning for reserve and not for immediate use, with learning for its own sake, aye, with useless learning just because it is learning. The ideal for the next fifty years must be to lift the theological seminary abreast of the law and medical and graduate faculties and then *ahead* of them once more. I speak earnestly, even passionately. I wish the future minister of the glorious Gospel of the Son of God to be able to look level into the eyes of the best trained men in his community; to be bold as a lion because he knows what has been going

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on in this progressing world and what is now going on; to feel confident that no doctor or lawyer or professor in his parish will come to him with some matter of biblical criticism or theological speculation, the implications of which he cannot discern because he does not know what preceded it. More learning, more learning, a higher and deeper and broader scholarship, — this is my ideal for the future.

How shall we secure these things, assuming for the moment that you agree as to their need? I wish to say something in answer, and at the very outset must declare that it will be no easy task. It was not easy to lift the other faculties, but men, mortal men like ourselves, have accomplished it. If we mean it, if we are sure that we desire it above all else we shall secure it, and not otherwise. But how shall it be secured? Let me speak very briefly and pointedly about some only of the factors which are sure to be potent in its securing, omitting others perhaps equally important, or perhaps in your opinion even more significant. I pass over the vital question of a higher standard for the admission of students, or perhaps I should say a more rigid application of the standard that we already possess, and come at once to a problem already mentioned as a sign of weakness. We must seek and find some way of stopping the waste of preaching and of pastoral charges. I do not dispute the need of some practical experience, something to take the place of clinical instruction in medicine and moot courts in law, but the method now widely if not generally pursued seriously diminishes the length of the course of study and prevents the rise of genuine scholarship.

But far more important than these student problems is

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the question of the faculty. No great progress is possible but through them. Not the buildings and not the students but the professors make or break the school. I have something to say about the theological faculty, something very earnest to say, something very much on my heart these many years. I begin with the simplest and least important matter and go on to the higher and deeper things. The theological faculty must be enlarged, greatly enlarged. The faculties of medicine and law have found enlargement to meet new issues, new extensions of human knowledge. There has indeed been some extension here and there in theology, but it has been small, in some places even grudging. But the new day has new issues and the new issues demand a new meeting or a new attack, and new professorships in larger number are sorely needed. Religious pedagogy, sociology and church economics, missions, and so on through a number more ought to find fitting representation. Not that every student must be taught everything in every new subject, but let us find out what the individual ought specially to study, after a solid foundation of general theological learning has been laid, and then see that he secures that and in sufficient amount to make it worth while. Specialism in something is better than everlasting smattering of everything. When Philips Brooks went to Germany and saw the world's theological leaders he wrote back to his brother a lament that he also had not taken time to make himself "omniscient" in something, instead of always standing at the general and the superficial. But we need new professors, and new associates and instructors for the old departments that have always been in the curriculum. More

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courses given by different men with differing outlooks and methods will develop originality in the students and freshen and enliven all their future preaching. We have turned out too many students all of a similar pattern, made like unto some one masterful man in the faculty. Let us put by that masterful man's side a young and eager and ambitious instructor trained somewhere else and see how his influence will quicken his chief to new effort, and the students to independent thinking. It will have another valuable influence also, and I have a word to say about that in a moment. So much then for the extension of the faculty. The extensive is good but the intensive is better. The faculty that now is, the small and unextended faculty needs improvement, needs a better chance. We ought to have better theological faculties. It is a delicate subject. It is not wise for a reasonably prudent man to say anything very pointed about it. I shall simply express my hearty pride in many of my colleagues in many theological faculties, men of international reputation for scholarship, and add, "May their tribe increase." The point to which I am coming is that the faculties that now exist need a better chance to practice learning. They are too much cramped in various ways to fulfil their highest function, and they do not adequately fulfil it. He who doubts that statement needs only to compare our intellectual output with the German to be convinced. Neither in the extent or the thoroughness of the training which is imparted to our students do we even so much as approach the German achievement. Many of us were trained in Germany in whole or in part, and are we not filled with repining as we compare our success with

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what we saw there week by week? How shall we dare set the examinations which we give in comparison with those we had to face in Germany? And the training itself, apart altogether from the question of examinations. The scope of it all, the thoroughness, the fearless meeting of difficulties. I have just been reading Dr. Paul Wernles' brilliant *Einführung in das theologische Studium*, and as I see what it demands of the theological student, and compare it with what we demand, there is no more heart in me. Of course our students are different; some of them are already weary of the ascent to learning, curious creatures exhausted by college, who are eager to get into the active work of life; others are frankly lazy; the thoroughly determined, earnest men with intellectual enthusiasm are in the minority in most places. But part of the failure to secure great results in their intellectual advancement lies at our door, and whose fault is it? Granting that some of the fault is ours, fully and unreservedly ours, I am nevertheless persuaded that the failure is really due to the conditions under which we work. We are in trammels, sorely beset with enormous difficulties. Free us from these and the results will speedily show in our classes.

But if we fail to demand and to secure from our students such a standard as do the Germans, so also do we fail to reach their standard of scholarly productiveness. We have indeed made progress; we are climbing up the steep, but they are scarcely yet within sight. Our libraries are filled with the books they have written; many of us are perforce content to reproduce with more or less independent criticism what they have beaten out and published. Oh,

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to be nearer to them; to be fellow-workers; to submit to their standard and to be counted worthy to be classed with them, — that were joy indeed. Some of our number have attained it. The names of George F. Moore of Harvard and of Francis Brown of Union spring instant to the lip, and there are yet others. But they are all too few. Why are there so few among us able to raise up disciples as they do; able to turn out such scholarly productions as they do? How shall we attain to their standard?

As I see it we need three things, three things above all else, and if we could secure these I verily believe we should rapidly rise to a position comparable even to that held by our German friends and teachers.

1. The first of these is less teaching. I freely admit that in a very few seminaries the ideal may be almost reached. But nearly everywhere men teach too many hours. In general it may fairly be said that the smaller the number of hours the more will a man really teach. If we all had but few hours we should prepare more absolutely new lectures, feel more frequently the thrill of enthusiasm and not the weariness of fatigue, arouse more zeal among the students, more perfectly represent the very latest word in our respective fields. But we should also have time to feel our way out into new ideas and to new combinations of old ideas; scholarly productiveness and the direct advance of human knowledge would become more common among us. Years ago I was lecturing at a summer school in Birmingham, England, and one of my colleagues was Sir William Ramsay of Aberdeen. One afternoon I was seated by him at a Cycle Gymkhana and long and interesting was the conversation.

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He was talking of books then in the making, and since published. I expressed wonder at his productivity, and said that I felt ashamed of my very small output of books and papers when I thought of his. He smiled and said that it was easy to explain. He lectured at Aberdeen only six months in the year, and only from two to four times a week! The remainder of the year he spent upon Asia Minor, in which he is one of the foremost living authorities, if indeed he is not unrivaled. Sometimes he spent the whole of his vacation in the field, and the cost of his travel was met by his university or by stipends voted by other Scottish institutions. Ramsay is indeed a man of splendid ability, and would have done much even under adverse conditions. But his *large* contributions to learning are directly traceable to the liberality with which his university has treated him. Aberdeen has presented him to the world. Aberdeen has in his person endowed learning, and has been richly repayed in the new life that he has trained in his very few hours of teaching, and in the world-wide reputation which his published work has secured, for all of his renown reflects glory upon his university. Aberdeen has indeed made Ramsay, but Ramsay has made Aberdeen. The moral is obvious. Let some of our seminaries give a real chance to rising scholars, and watch the results with delight. They will not indeed easily discover a Ramsay; they will be almost sure of the discovery of real worth everywhere, which shall make its opportunity an achievement.

2. The second need is a general increase in salary. Few theological professors in America receive a salary which in itself enables them to live on or slightly above the comfort

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line. The comfort line varies indeed in different communities, but it is not difficult to compute. If the salary falls below that line the incumbent of the chair is irresistibly impelled to earn money by some outside work, and every dollar thus earned is secured at the cost of teaching or of research or of both. Dr. Pritchett has recently observed that "a large proportion of the teachers in American universities are engaged in turning the grindstone of some outside employment with one hand whilst they carry on the work of the teacher with the other."¹ The figure is happily chosen. It *is* grindstone work indeed, but the unhappy professor is not sharpening his tools, he is wearying his muscles, intellectual as well as physical. The institutions that pay salaries below the comfort line are cheating themselves, and their students, and the world of scholarship, for they are not securing the full service of their staff. A salary well above the comfort line would infallibly mean less outside work, more and better teaching, and more instruction of the church and the world by books and papers. My friend Professor Driver of Oxford has become the teacher of the whole world of theological workers by his books. He is indeed a man of unusual gifts, but a part at least of his great contribution to learning may justly be ascribed to these two great concomitant advantages. He teaches only twice or thrice a week, for twenty-one weeks or less in the year, and his salary is seven thousand dollars and a residence.

¹ The Financial Status of the Professor in America and in Germany: Bulletin Number 2, p. cviii, The Carnegie Foundation for the Advancement of Teaching.

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3. The third necessity is a greatly changed attitude to scholarship on the part of boards of trustees and administration, and especially on the part of the whole church. There is too much sensitiveness and dread of heresy. Somebody is turned out, or fails of re-election, or receives properly accredited hints to resign, or is simply pounded because he is reputed to have said or thought something inconsistent with the interpretation of Bible or creed which somebody else holds. Under such pressure scholarship simply cannot flourish. Scholarship is not a weed that will thrive anywhere. Scholarship is a delicate and exquisite flower and flourishes where it is appreciated and among those who deserve it. This timidity over heresy will crush it. Why should men so exercise themselves about every little difference of opinion? These creeds of ours must be a poor company if they cannot stand a bit of a shake now and again. Every first-class institution is entitled to a little heresy here and there to keep it from stagnation. It will do the students not harm but good. The men who are timidly trying to protect them against baleful thinking need not worry, — most of them are not thinking much about anything, and will not easily be swept into dangerous heresy unless the whole faculty with one mind and purpose cajole them into it, and it is not easy to gather such a garden of heretical professors as that. Freedom to learn, freedom to teach,—there is our greatest need to-day. There has been a gain in these things, I gladly acknowledge it, but there is a cry for more.

My story is told. I am set for the defense of learning. I am eager to see it flourish and fruit among us. I appreciate the need for practical instruction for a practical life

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work among sinful men. I have said it before. I am repeating it as I close, but I leave its advocacy to others. Mine the joy to plead for learning and scholarship. O ye, who direct these our seminaries of theological learning, in the next fifty years give us these, and give them a place to flourish.

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BY PROFESSOR WILLISTON WALKER, D. D., LL.D.

THE Psalmist, in pointing out the allotted span of man's life, characterized the full limit of eighty years as marked by "labor and sorrow." True, indeed, in the experience of individuals, it is fortunately not true as a description of the attainment of such maturity by an institution. It was my privilege this summer to participate in the celebration by an eminent foundation for the advancement of learning — the University of Leipzig — of its five hundredth anniversary. If immortality can be predicated of any of the creations of men, it surely belongs to seminaries, colleges, and universities. They renew their youth perpetually; and no small share of the satisfaction which attaches to the post of an instructor within their walls is the confidence that he feels that he is building his life into a structure that will endure, to the strength and future usefulness of which he may, in his measure, contribute, by helping to augment a power that will continue long after he himself has gone the way of all mankind.

Compared with the life of the venerable University of which I have just spoken, the eighty years of McCormick Seminary seem but a span; yet what a stretch of honored history they represent, what prayers offered, what hopes patiently wrought into achievement, what a succession of consecrated lives devoted to its upbuilding, what a sum total of worthy accomplishment! Well may this be a happy

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day for McCormick Seminary, as it surveys its honorable past and looks forward with confidence to the future. As a representative of Yale University, and, in so far as I may, as an unofficial representative of the Congregational Churches of the United States, it is my great privilege to-day to felicitate McCormick Seminary on its history and present attainment, and to express the hope that the good hand of God which has so blessed it in the past, may bestow upon it ever greater favor in the years to come. In the words of the familiar German University toast, *vivat, crescat, floreat*; and may it live, grow, and flourish for His sake whose Kingdom it has served so well and which it is set to advance by all the wisdom which His good Spirit may grant.

The present speaker is reminded, however, that he is not here simply to express the congratulations and good wishes of a sister institution of learning, and of a great and sympathetic body of Christian churches. Your committee in charge of this celebration has kindly asked him to discuss, in company with others, "What should be the Ideals of the Theological Seminary for Usefulness in the Coming Half-Century?" In attempting to answer that question, in a paper written before our gathering this morning, and in ignorance of what the speakers who have preceded him may have said, he is conscious that he may repeat unnecessarily some thoughts that have already been called to your attention. He is also painfully aware of the uncertainty of all attempts at prophecy. The course of history has an almost ironical fashion, at times, of belying the efforts of those who attempt to forecast its progress. When the separation of church and state was under discussion in Massachusetts

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three-quarters of a century ago, an eminent judge, famed for his wisdom, predicted with all confidence, that, if the divorce was effected, twenty-five years would see the end of organized religion in the commonwealth. Rev. Dr. Samuel Spring shortly before Andover Seminary was opened, ventured to hope that it might gather, within his lifetime, as large a company of theological students as a dozen within its class rooms. The attendance the first year was thirty-six, and more than fifteen hundred students were there educated within the next forty years. It would have been a far-seeing man, indeed, who, standing at the beginning of McCormick Theological Seminary, could have pictured to himself its present multiplicity of courses, or conceived of its existing wealth of material equipment. It is, therefore, with great diffidence as to the value of any opinion now expressed that the speaker ventures to suggest what may be some of the ideals of this institution of learning a half-century in the future.

The only basis on which such a prognostication can be made is to be found in the tendencies of the recent past and the present. These are likely to project themselves into the future, if not for half a century, at least for the years immediately to come. Any adjustment of work which takes into view the needs of our own age and frankly endeavors to enable our schools of ministerial training to meet them with greater efficiency, is likely, to say the least, to be adapted to the immediate future and to represent "ideals for usefulness in the coming half-century."

Looking at the existing situation, we see that it is marked, and has long been characterized, by the steady broadening

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of the field of Christian service. The constant multiplication of agencies for doing the work of Christ in the world, and the ever increasing recognition of the breadth and variety of the work to be done, have long been outstanding features of our religious life. A century ago the conception of Christian service was relatively extremely simple. It involved little more than the implantation and nourishment of the individual Christian life by the church, through preaching, the Word of God, prayer, and praise. The Sunday school was then but beginning among us. The prayer-meeting was gaining its first foothold. The Young Men's Christian Association was unknown. All the multiform varieties of missionary activity at home and abroad were but in their infancy in our land. The urban problem, with its attempts at solution by social settlements, good government leagues, and outreaching philanthropic and religious agencies, was then far in the future. The work of the churches was the relatively simple problem of individual salvation. The question in ministerial training was how best to accomplish the comparatively easy task of providing intelligent preachers and well instructed pastors. Our age witnesses a wholly altered situation. The differentiation and extension of religious activities has come in as with a flood. Some, like the Sunday school and the missionary enterprises, the churches have heartily welcomed; but many more, like the Young Men's Christian Association, and in even greater measure, the social and philanthropic agencies to which reference has been made, have been allowed to slip out of the control of the church, not because of want of sympathy, but because of the lack of any practical conception of how

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they could be brought into affiliation with its existing institutions. The church has not been hostile. Its membership has, in general, furnished the leadership in these outreaching endeavors; but, divided as the church has been by denominational barriers, and emphasizing the individual rather than the social nature of salvation, it has not known how to claim for itself a large portion of the growing religious endeavors of our time. The result has been that, though the activities of the church are manifoldly greater than a century ago, they are not manifold enough to hold full possession of the field of service. The church's conception of its mission has not kept pace with the development of really Christian effort, its actual sphere of leadership in the work of Christ in the world is therefore relatively less, and, as a consequence, its influence in the life of the present is not proportionately what it once was. The greatest problem of the church in the age in which we live is how to extend its leadership so that that influence may include the manifold forms of Christian service. Far too often we are told that this or that type of Christlike service is not the church's "sphere," as if anything that tends to make God's Kingdom come on earth as it is in heaven should be outside the leadership of Christ's organized disciples.

What is true of the church in its failure to grasp the opportunities which enlarging conceptions of Christian service have offered, is, the speaker believes, true in even larger measure of our theological seminaries. If the church has not risen to the largeness of its growing ideal, the schools for the training of its leaders have been even more backward. They have confined their work almost exclusively to prep-

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aration for the pastorate; and even here, till within a very recent period, that preparation has been of an exceedingly technical character. The conception ingrained into the minds of men at the Reformation age, by the great revolt from Rome, and the emphasis then laid on the supremacy of the Bible, that a knowledge of its original languages, and a careful training in a well-buttressed theological system, if supplemented by some skill in the preparation of sermons, were the sufficient and adequate intellectual preparations for Christian service, has dominated our seminaries in the past and still to a large extent controls them. Far be it from the present speaker to underestimate the value of these studies in their proper place and proportion; but he thinks that the chorus of criticism on the historic theological curriculum is sufficiently loud to make pertinent the question, whether, as a universal curriculum for all ministerial training, it meets the real needs of the present or equips men adequately for contact with the problems by which they are sure to be confronted when they pass from the walls of the Seminary to the great, needy world outside.

Within the last few years in almost all our theological seminaries the inadequacy of the historic curriculum has been recognized, and vigorous attempts have been made to supplement its onesidedness. Courses in Christian Sociology, in Missions, in teaching, in pastoral problems, have been added and have undoubtedly done much service. But a somewhat wide acquaintance with the ministry has led the speaker to question whether these additions to the older curriculum have, in general, been sufficiently thorough to produce any considerable result, or have greatly affected

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the average habit of ministerial thought. Take, as an example, a study the desirability of which would, he believes, be universally admitted, that of Christian missions at home and abroad; one, moreover, in which some instruction is now given in practically all our schools of ministerial training. If one can credit the testimony of missionary secretaries, confirmed unfortunately all too fully by one's own observation, any really intelligent grasp of the missionary situation by our average ministry, and especially by our younger ministry, is rare. Those who really feel its importance are a comparatively small minority, and the want of effective pastoral leadership into sympathetic intelligence respecting the missionary activities of our churches is one of the most serious obstacles to the progress of their work. Too often a group of good women in the congregation has a more vital and comprehensive sense of the importance of this mighty cause than the pastor who is supposedly set to lead them. Has it then been a mistake to give courses on missions? Not at all. The difficulty has been not that courses were given, but that they have remained a slight and uninfluential element in the training of the future minister. If it is answered that this result is almost unavoidable; that, important as the study of missions is, we cannot give it a larger place than at present in an already overcrowded curriculum, the present speaker admits the force of the objection. He has cited the study of missions simply as an illustration. Where half a score of new studies, each of importance in itself, are superimposed on a curriculum that fifty years ago was deemed, in their absence, sufficient to tax a student's full strength for three years, the result can be, at best, but a

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smattering, and in a large degree a dissipation of energy and attention. The endeavor to meet the present situation by giving the student, in addition to the ancient group of supposedly necessary studies, a little of everything new, is recent, but it has been pushed in some of our seminaries to great lengths. It is bound to prove unsatisfactory in the end, not merely because it is at war with all thoroughness; but because it is contrary to what our age is finding to be the true method in all other departments of training.

If we look at the fields of medicine, of law, of engineering, of business, in fact at almost any branch of human activity, we find that specialization is the order of the day. The training of the ministry is the conspicuous exception. There multiplication of subjects of study is the rule. Nor can it well be otherwise if our seminaries confine themselves to mere pastoral preparation. The position of the modern pastor was not inaptly defined by the occupant of the pulpit of one of the largest churches in the East, as the head of a "general retail business." But are we taking a broad enough view of the work of training for Christian service in confining it practically to preparation for the pastorate? In so doing, we are ministering to only one portion of the field that is before us. We are limiting as needlessly as unwisely the leadership of our theological seminaries in meeting the real religious situation that is before us to-day. With all the broadening of our courses, we have really narrowed our impact on the Christian life of the age, by refusing to expand our work sufficiently, and to recognize that the theological school ought to prepare for highly specialized

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leadership in many fields which have been neglected by it through too narrow a conception of its obligations.

The speaker is aware of the limitations of a pecuniary character which often hamper the work of our schools of training for religious leadership. He knows well that bricks cannot be made without straw, that the expansion which seems to him imperative is expensive, and that theological schools are among the most difficult objects, at the present time, for which adequate endowment is solicited. But he also realizes that they have had noble benefactors in the past, one of whom we honor to-day, and he believes that the very breadth of the enlargement which he advocates, would raise up new friends in the present. His task, however, is not to show how these modifications could be financed; but what, in his judgment, "should be the Ideals of the Theological Seminary for Usefulness in the Coming Half-century."

First of all, he believes that the Seminary should seek an enlarged vision of its own possibilities for usefulness. It should broaden its conception of its duties as a school of preparation not for one particular type only, but for many different forms, of Christian leadership. In so doing it will necessarily become an institution of many different departments, or group of schools, under one management and inspired by one purpose, rather than a single instrumentality for training, having only a limited service in view, and presenting only one basal curriculum, however that fundamental course of study may be modified by relatively slight excursions into newer fields.

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With this fundamental change in the conception of its relation to the Christian leadership of the age in view, certain obvious and familiar divisions of training work present themselves, a few of which have already been attempted, here and there, in a partial way, but which, as a whole, have never been logically and systematically carried out among us.

The Seminary of the future will not abandon its present task of training for the historic pastorate. Whatever other leadership our churches require, this want will continue. It is that for which the Seminaries were originally called into being. It is that which they now supply. In this training for the average pastorate a large degree of variety in the objects of study, even at the cost of relative superficiality, must undoubtedly find a place. The ordinary pastor is necessarily a man who must know something of many things, for the demands upon his leadership are most various. To the speaker, it would seem that the proportion of studies for the pastorate might well be modified. In this age of specialization, and of waning confidence in the sufficiency of Greek and Hebrew exegesis in the modicum possible of attainment in a brief theological course to give to the preacher the most useful working acquaintance with the Scriptures, which are to be his chief object of exposition, it may well be asked, in all honesty of self-searching, whether the time now devoted to Hebrew and Greek is not proportioned by the dead hand of tradition rather than by the demands of the living present. Does not actual experience, as witnessed by the testimony of many among us, show that for the average pastor, a different apportionment of the curriculum, in which newer studies, unthought of when this

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Seminary was founded, but now pressing for recognition, should have larger and therefore more effective place, will more fully equip him for his actual work in life? But, however this highly debatable question may be solved in the next half-century, the training of the average student for the ordinary pastorate will remain one of the prime duties of the theological school.

Yet even in the training of pastors some differentiation of duties is already foreshadowed. It is becoming clear that the rural parish, as distinguished from the urban community, or even from the small village, presents peculiar problems of leadership. The sociological experience, so valuable in certain portions of our cities, the economic grounding and the special knowledge of trades unionism and the relations of labor and capital that may be highly useful in a factory village, is of little service here. It may be too one-sided and technical a preparation that would insist, as has recently been proposed in New England, that training for the rural pastorate should include at least a year of study in an agricultural college, or the agricultural department of a state university; but what our farming communities most need, at least in the East, is a leadership that can not only witness to the gospel, but can organize the forces of society for moral uplift, intellectual stimulus, and even clean amusement. Some essential differentiation of the ordinary curriculum of our schools is desirable for the equipment of those consecrated young men, not a few, to whom the claims of the distinctly rural church make insistent appeal.

Or, turn to a sharply contrasted field, our teeming cities. Why should not the theological school of the future train

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workers who design the devotion of their lives to their problems? Is it enough that we give to candidates for the ministry some knowledge of urban conditions among a mass of other subjects of study? The work of rescue, of social uplift, and of city betterment has become a distinct form of service, engrossing all the strength of those who enter seriously upon it. It is one of the most Christ-like of occupations, yet one most in danger of slipping from the control of Christ's organized disciples by reason of their failure to train men and women distinctly for this labor. One of the greatest perils of our time is the substitution of a philanthropy satisfied with better physical and intellectual conditions for that ministry to the spirit which can alone make the material and mental progress of abiding worth. Why should not the seminary of the future train for social service those who may never have ordaining hands laid upon them, but to whom the Master may say as surely as to any in our time, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me"?

A further ideal of the seminary of the future is to be found, I believe, in the training of leaders in religious education, who may or may not, like the social workers who have just been mentioned, enter what we all too technically call the "ministry," but for whom an important field in Christian service is making ever louder demand. Our churches are awakening to the need of the teacher of religion as never before. A just dissatisfaction with the pedagogical attainments of our Sunday Schools widely exists. Our colleges and universities, even those of state foundation and professedly secular aim, are developing Bible study among their students

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in amazing proportions. The teacher is needed, and is all too seldom now to be found. What is demanded is not a few hours in the principles of pedagogy added to an already burdened pastoral course; but a direct attempt to meet a real need, by the training of those who may give their entire lives to become teachers of teachers, who may organize and in some cases superintend our Sunday Schools, who may foster Bible classes in our cities, and systematize with learning and efficiency the voluntary religious instruction in our schools and colleges. If it is objected that such men could not now find financial support, the speaker admits the justice of the criticism; but he believes, such is the need of their work, that if they could come to our churches with the training that a seminary might give and with the knowledge and skill that special preparation would supply, the financial difficulty would be overcome.

To point out the desirability of a school of missionary training for work abroad and among our foreign races in the home land is to call attention to a need now generally recognized, and fortunately in some measure met. Much more adequate provision will, however, be made for such training, it may be hoped, in the seminary of the future. The Christian progress of our country, as well as the spread of the Kingdom of God in fields beyond the sea, now opening in marvelous fashion, is largely bound up with the answer which the theological school of the next few years will give to this demand to go forth and possess the land. A sacrifice of our possibility of leadership in training here is the abandonment of our birthright.

Scarcely less imperative is it that the seminary of the next

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fifty years shall make provision for the training of leaders in the work of the Young Men's Christian Association. That organization is becoming a mighty factor in the religious life of the United States and is rapidly extending its efficient usefulness beyond the seas. The training of its secretaries and of its leaders is a task of the utmost significance for our Christian future. Too often the attitude of our theological schools has been one of aloofness, as if the work of the Christian Association, being undenominational, was outside the proper interest of our churches. Sometimes an unworthy fear has been expressed lest the ministry of those churches should be imperiled in its supply by reason of attraction to the service of the Young Men's Christian Association of some of our men of consecration and ability. It is high time that we of the theological seminaries should awaken to the obligation of furnishing to these leaders of outreaching Christianity an adequate training. Why should we leave their instruction to other agencies, which, however warm-hearted in their type of piety, fall far short of the intellectual ideals which should characterize such service? To do so is to neglect a most important section of our proper work in training the religious leaders of the generation, and it is a neglect which reacts upon us not only in the loss of sympathy for our own aims on the part of a forceful element in the Christian community, but by narrowing unduly our helpfulness to the needs of the time.

It was questioned, in speaking of preparation for the average pastorate, whether some readjustment of the historic emphases of the curriculum might not wisely be made. Whatever diminution of weight laid on older subjects, which were once the well-nigh exclusive subjects of study, might

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then result, would be more than balanced by the opportunities which the theological seminary ought to offer to the man intent upon and fitted for scholarly research. The seminary will recognize that he is the exception; but for the reasons that the Christian scholarship of our country so largely looks to him for advancement, and from him the instructors in our schools of ministerial training must be chiefly recruited, he is an exceptional student whom the seminaries cannot afford to neglect or ignore. They have not neglected him in the past; but we may believe that, in ever increasing measure, our theological schools will become centers of productive scholarly research. Probably the preparation for this work will be largely individual or, at most, in small classes, for the men capable in high degree of answering to the scholar's vocation will never be very numerous, in proportion to the whole body under training for Christ-like service in its many fields. The seminary must make large place for them for the sake of its own life and for the cause that it is set to advance. A church without scholarship, in the lofty sense of that term, is like an army without trained leadership, and not the least of the ideals of the seminary must be to supply this high intellectual preparation in ever fuller measure.

The picture which we have set before us of the ideals for usefulness which should mark the theological seminary for the next half-century is one, therefore, which demands great enlargement of its present equipment, and what is more vital, a broadening of its sense of duty for service to the churches. The vision of the seminary of our hopes must be one great enough to comprehend the needs of the age. That seminary must strive to train for leadership, not in

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any narrow conception of the Christian ministry, but wherever leadership is demanded in our Christian fellowship. Thus, and thus alone, can our schools of theology, as we still call them, describing them by a fragment only of their work, meet effectively the demands of the years immediately to come. They must be, in the broadest sense, schools of Christian leadership. They must expand in their conception of their work at least as rapidly as the widening vision of the church sees more clearly the breadth of its mission to the world. That they have not enlarged their scope with sufficient promptness in the past is, as has been pointed out, a main cause of the criticism to which they are subjected, and a reason why their usefulness, great as it is, is less than it might have become. But, as one looks at the past, one cannot but be optimistic as to the future. If our theological seminaries have not done all they might, they have, nevertheless, done much. A comparison, for instance, of the McCormick Seminary which took up its abode in Chicago half a century ago with the institution which we honor to-day shows an immense contrast. There is among them evidence of life, of growth, of enlarging vision. May we not rightfully trust that, under the divine guidance, our seminaries will go forward in the coming half-century to furnish that broad and general training for leadership in all important departments of Christian usefulness which should be theirs to offer and impart? And let us, whose lot has been cast in their service, strive, as God gives us light and opportunity, to make this vision of larger employment in the advancing Kingdom, not a vision simply but an accomplished reality, not a hope merely but an achieved result.

Alumni Conference

MINISTERIAL LEADERSHIP

THE SEMINARY CHAPEL, TUESDAY AFTERNOON, NOVEMBER SECOND,
NINETEEN HUNDRED AND NINE, AT THREE O'CLOCK.

ORDER OF EXERCISES

THE REV. HENRY WEBB JOHNSON, D. D.,
South Bend
Presiding

Hymn. "O Grant Us Light."

Scripture Lesson. The Rev. Selby F. Vance, D. D.,
Lane Theological Seminary
I Timothy iv: 6-16

Prayer. The Rev. J. B. Garritt, Ph. D., D. D.,
Hanover College

Address. The Rev. J. Ross Stevenson, D. D.,
Baltimore

Music. Seminary Double Quartette

Address. The Rev. Edward Yates Hill, D. D.,
Philadelphia

Hymn. "Fling Out the Banner."

Address. The Rev. Charles L. Thompson, D. D., LL. D.,
New York

Gloria.

Benediction. The Rev. William C. Covert, D. D.,
Chicago

Ministerial Leadership Through Preaching

BY THE REV. J. ROSS STEVENSON, D. D.

LEADING ministers have been, as a rule, effective preachers. The ambassador of Christ has a gospel to proclaim, and his commission carries in it the specific command, "Preach the Word." Christ, our great Example in the ministry of reconciliation, took for His first messianic text, "The Spirit of the Lord is upon me, because He anointed me to preach good tidings to the poor, He has sent me to proclaim release to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." The apostles, filled with the Holy Spirit, were so jealous of their mission that they refused to serve tables, or to give themselves to aught else save prayer and the ministry of the word. The early church won its way throughout the Empire because it was led by those who ceased not to declare the whole counsel of God; and ever since that time, religion has advanced or declined in direct proportion to the power or weakness of preaching. The dark ages came on through the eclipse of the pulpit. The Reformation was a return to the apostolic evangel. The great evangelical movements were led by those who had a gospel to proclaim, and recall the names of Wesley, of Whitefield, Jonathan Edwards, the Tennents, Nettleton, Finney and Moody. Just as the Church of the living God is the pillar and ground of the truth, without

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which, as one of the early Fathers pointed out, society would fall and disintegrate, so "speaking the truth in love" is necessary for the edifying of the church, till we all attain unto the unity of the faith and of the knowledge of the Son of God. Preaching, then, we would maintain, is an essential function in ministerial leadership, and is the chief objective of seminary training. Self-evident as this may seem to some, it is a conception of the ministry which needs to be re-asserted and steadfastly maintained in our time, for several reasons.

First, because of the disfavor into which preaching has come, in certain quarters at least. We may see it in the demand for short sermons, in the emphasis that is placed upon the service, the other parts of public worship, in the increase of ritual and in the decrease of church attendance. We are told that preaching does not have the place it once had, when the minister was the only educated man in the community. The increase of intelligence, the multiplication of good books, the wide-reaching service of the press, have made pulpit discourse no longer a necessary means of edification. It must be conceded that the office of preacher no longer has the special sanctity about it that it once had, and that the minister cannot command a hearing simply because he had had the conventional training, has gotten his orders, and knows the pulpit dialect; and yet, after all qualifications have been made, the preacher who can represent Christ, who has a gospel to proclaim, is more in demand to-day than he has ever been. When Mr. Moody was once asked whether the ministry was not over-crowded, he replied: "It depends upon whether the men who are in the ministry

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have been called of God to preach Christ. If they have, there are not too many of them." No earnest Christian man would doubt for a minute that there is a place for the God-called, God-equipped preacher of grace or truth; but even the world is waiting for such men, and is ready to give them a respectable hearing. Prominent churches are searching the country over, not for scholars, nor administrators, nor writers, nor even pastors, but for men who can preach; and when some voice that can speak with authority is raised, a Beecher, a Brooks, or a Spurgeon, or a McLaren, when a Morgan or a Jowett can be heard, multitudes say, "Now are we all here present before God, to hear all things that are commanded thee of God." I believe that it can be shown that a larger number of people are eager to hear good preaching than has been true since apostolic days; and yet even pious Christians discourage their sons from entering the ministry. Ministers themselves are known to advise their sons to enter some other profession, and the recent decline in the number of candidates for this high calling can only be interpreted as a depreciation of what was once regarded as the leading profession. Surely there is needed a campaign of education as to the wisdom of God in ordaining that by the foolishness of preaching men should be saved.

Again, insistence needs to be placed upon the importance of preaching because of the present unparalleled hindrances to pulpit efficiency. The very complexity of modern life makes it increasingly difficult for busy men and women to listen to a spiritual discourse. There never was a time when people were apparently so busy as they are now, and there is no country in which work is the tyrant that it is in America.

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Our dominant characteristic, as Matthew Arnold once told us, is the worship of machinery. The means of speedy communication make us touch elbows with every man, rush along with the crowd, and respond to the agitating spur, "step lively." The sanctity of the home has been broken up, and all rest of spirit taken away by an atmosphere charged with interests of worldly pleasure and ambition, and resounding with the echoes of business talk and social gossip. The Sabbath morning's holy calm is invaded by a colossal edition of the daily paper, serving as a dead-weight to any heavenly aspirations, and as a deterrent to church attendance which the short and thin religious notices cannot overcome. Those who are able to rise above the deadly influences of secular pursuits and find their way into the sanctuary are often so be-drugged with irreligious stimulants that there is no place in their system for the spiritual tonic of the sermon. "One-half hour to raise the dead in" makes the issues of life and of eternity to hang upon the preacher and his message. The situation is made all the more difficult by the fact that the minister's own life has become immeasurably complex. Modern ecclesiastical architecture has made over the pastor's study into an office, with an administrative staff at hand awaiting his orders; with call-bells and telephones reaching in all directions, and, like the New Jerusalem, with gates on every side which shut not day nor night. The organized activities of the church have almost exhausted the alphabet for appropriate initial names, and for each society the pastor must be the god-father. The Laymen's Missionary Movement, with its wonderful possibilities for good, has caused many a pastor to look up and lift up his head in the assur-

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ance that his redemption was drawing nigh; for let the men put their shoulders to the wheel, and the chariot of Israel will get such a push as will enable panting clergymen to slack their pull and catch breath. But just as I came to this point in the preparation of this paper, I received a message from a layman who is arranging for the approaching Laymen's Missionary Movement Convention to be held in Baltimore, and it ran something like this. "The situation is critical. Men are not enrolling because the ministers are not awake. If the clergy can only be aroused, they may yet lead the forces on to victory." And since every new organization may mean an increased burden for the ministerial leader, one can sympathize with Joseph Cook when he said, "Only one additional organization is necessary, and that is an organization to prevent further organizations." Besides the good which the busy pastor would like to do himself, there is all the good which other people want him to do; and the Macedonian calls are fresh every morning, repeated at noon-day, and new every evening. It is no wonder then that the sermon, if not two of them, is crowded up into a small corner of the week, so as to emerge on Sunday morning, a homely, starved, miserably clad waif, concerning which the preacher can only say in the language of Touchstone when he introduced his rustic bride "an ill-favored thing, but mine own." And then his people reward him by saying something like this, "Our minister is a good man, or a faithful pastor, or a splendid administrator, but if the truth must be told, he is not a preacher." Blessed is he that overcometh! that limits his work to the one thing needful, as Dr. Pusey advised Canon Liddon to do at the beginning of his ministerial career.

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For, as Lord Acton once declared, "Mastery is acquired by resolved limitation," and it is pulpit mastery that congregations most desire. They will excuse many minor deficiencies in the man who knows how to preach; but if hungry sheep look up and are not fed, ministerial leadership counts for little.

Still more, there needs to be a new advocacy of preaching because of the noble standard to which it is to conform. Though to preach well a minister must do nothing else, there is a vast deal which he must be and do and have in order to fulfill his calling. To dwell upon this would only be repeating the substance of what we have learned in this institution, what is embodied in that prize book of homiletical leadership, "The Ideal Ministry," and has been verified in our own experience. In the plea which Bishop Brent has made for leadership in his course of lectures at Harvard, holding this up as the goal of education, he lays down a number of principles which apply with peculiar force to the preacher. For example, "A leader is one who goes before, who keeps in advance of the crowd, but so influencing them as to attach them to his ideal of selfhood. Obviously and of necessity he is a social personage who has the power of enabling other people to see what he sees, to feel what he feels, to desire what he desires." This accords with the priestly function of the preacher, who taken from among men is appointed for men in things pertaining to God, who can bear gently with the ignorant and the erring, for that he himself is compassed with infirmity, and by reason thereof is bound as for the people, so also for himself, to offer for sins. This sympathetic element in the preacher's character,

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this knowledge of, and identification with humanity, this at-one-ment with his fellow men, this vital touch with life, is a most comprehensive function, and is most essential for the pulpit if the minister is to be anything more than a book-worm, a dry-as-dust theologian, or a homiletical scarecrow; and it is what the church is trying to get from our theological seminaries, by way of training, when it demands, though often most unintelligibly, a more practical discipline. Bishop Brent also emphasizes in "Leadership" the power of fellowship with the Divine, along with which can be put the power of a blameless life; for President Wilson is right in maintaining that the only profession which consists in being something and does not consist in anything else is the ministry. I have been in a position to learn a great deal about the ministry of John Hall, that had in it such conspicuous marks of leadership, and William M. Evarts explained it all when he said, "The man behind the sermon is the secret of John Hall's power." If the preacher is to be "the friend and helper of those who would live in the Spirit," if he would convince men that there is possible a life fed from no earthly source, but having the power of God in it and related directly to the unseen and eternal, he will be not only a man, but a man of God, in touch with the other world, and revealing by his whole spirit that the things of which he speaks in the pulpit are tremendous realities. Any pulpit to-day is occupied by a spiritual leader, and on that account well occupied, which has in it a man who is full of grace and truth. These were the two conspicuous qualities in the character and work of the Lord and Master of us all, grace and truth; and of His fulness must the preacher ever receive, if he is to represent

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Christ and be the spiritual leader of men. Full of grace, of love to God and men which goes beyond conventional limits and is not satisfied with average generosity; full of truth, a sincere thinker, an honest speaker, able to draw the thing as he sees it for the God of things as they are, a man of reality whose representations conform always to fact, whose phraseology does not go beyond his personal experience, such an one as Cowper has so beautifully described:

“Simple, grave, sincere,
In doctrine uncorrupt, in language plain
And plain in manner, decent, solemn, chaste,
And natural of gesture, much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too: affectionate in look
And tender in address, as well becomes
A messenger of grace to guilty men.
He establishes the strong, restores the weak,
Reclaims the wanderer, binds the broken heart;
And, armed himself in panoply complete,
Of heavenly temper, furnishes with arms
Bright as his own, and trains by every rule
Of holy discipline to glorious war
The sacramental host of God’s elect.”

There never has been a time when such leaders were more in demand. They are the kind which the honored patron of this institution had in mind when he gave so freely of his bounty for theological education; and as it has always been the aim of our beloved Alma Mater to produce such servants of Jesus Christ, may we who are sons of the seminary show that the faithful instruction we have received here has not been in vain in the Lord.

Ministerial Leadership

BY THE REV. EDWARD YATES HILL, D. D.

MINISTERIAL leadership must have its inspiration. This is found in nothing more surely than in a vision of the goal toward which ministers are to work: the transformation of the world consciousness by the power of true religion. It is an aggressive world campaign. The greatness and comprehensiveness of the task as a whole lends dignity, meaning and enthusiasm to every local phase of the enterprise. There can be no success in the whole unless there is success in the parts. Every minister occupies a strategic place in the great economy of our Lord touching the evangelization of the world.

If the minister will so lead his church as to secure from it the contribution it ought to make to the extension of the kingdom of God he ought to know at the outset what demands are upon him. First of all, he must be a frank, courageous, manly man, absolutely real, commanding confidence, a man who adores the character of God revealed in Christ, consecrated to the work of developing true religious life and thorough-going morality in the people. Furthermore, he must have strong mental fiber, sound judgment and self-control, wide sympathies, keen insight and quick adaptabilities, if he will be efficient.

We may take it for granted, in this paper, that he has his theological equipment, that he has thoroughly studied the truth of God in its historical unfolding and, in the light of opposing theories, has come to solid personal convictions.

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But it is not enough that he has lying back in his mind and heart these rich stores of thought and conviction. What he knows must be known in the terms of to-day. "The substance remains, the forms change and pass." His theology, in reality, cannot be very new if it is true; but if it is true, it will be continually new to him, that is, it will be always in process of revitalization in his own spirit. His growing soul and the changing world will mean deeper insights and more precious values. But it is precisely the *forms* in which the mind of to-day does its thinking which must be respected if the modern practical man will not rebel and turn away. There need be no fear that the modern man created, as all others, in the image of God, belonging to this human race holding within itself the Christ, will fail to grasp (if only he can be made to pay attention) the great realities when they are clearly, simply, earnestly presented in the thought-forms of his time.

Moreover, and this I cannot emphasize too strongly, he must know the life of to-day. It is upon people that he is to bring to bear all his resources. The people, weary, confused, visionless and wrong, call for the application to their needs of all he is and knows. The plea, therefore, is primal that ministerial leadership demands the most *careful and sympathetic study of man as he is to-day*. He lives in a new world. Fifty years ago it was first being entered. It is a world thrilled with a passion for knowledge, insistent upon facts, seeking laws and the control of powers; a world reduced to a neighborhood, with huddled aggregations, close intimacies, increasing interdependencies, bewildering complexities; a world of new, economic, industrial and social

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relations, with complicated ethics, and withal so much to be thought about and done that, in the very moment when science would make all clear and orderly, there is distressing confusion and bewilderment. Moods created by the conditions of life are having vast reactionary effect upon religious belief. Ultimate and dominant ideas of life are being conceived not in the processes of ordered thought but in the enforced processes of life itself. Leaders must know their times, the intellectual, temperamental, and dispositional moods of their generation, the spirit of the present as both a product and a tendency. They must know the social psychology of the hour, the laws that govern changes in the ideas and ideals of the people, where and why and under what regulative thoughts and conditions the people move; what the present involvement means to their conceptions of God, religion, morality and the human soul itself. Unless the minister can see clearly the moods and mental habits, the ideals, the moral and spiritual reactions, the unrest, eager inquisitiveness and cautious wariness which the new social forces are producing, he cannot approach the current religious problems with adequate sympathy and intelligence. This psychologic penetration of life in both its social and individual aspects never was so necessary. Never was there such need, if equipment is to be thorough, to know the laws of human nature. And the demand in these exacting days is for something more than a mere common sense regarding life; it is for a clear, definite, conscious formulation of those principles which have been experimentally and scientifically ascertained as governing individual and social actions and reactions in the moral and religious realms.

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Speaking generally, a minister has his leadership and contributes his part toward the development of the kingdom of God through the relation which he holds to the *people of his own church and the community*. His power for good he sways through them. His own community is the point of application of all he is and knows. If he fails there, he is a failure indeed. He must discover the practical methods of securing from the local church the contribution it ought to make to the community. Let him solemnly bear in mind that the church in our day, like every other institution, is being called upon to prove its right to be by showing what service it can render to the betterment of man, and that this applies to his local church in its own field.

His question then is, How shall his church be administered, organized and nurtured so as to develop the individual members and with them and through them influence effectually the immediate environment.

First of all the minister should *know his field scientifically*, have *expert knowledge* of the conditions and forces at work within the territory, see what ought to be accomplished, and how it may be accomplished. Unless he knows his material that he is to work upon, the co-operative, charitable, corrective, and educational agencies already existent, and the processes to be employed, how can he be effective? He needs to know, as some one has said, the whole "anatomy, physiology, pathology and materia medica" of the situation. In spirit, aim and method his church should become, through his leadership, pastoral to the community at large.

We cannot take too seriously our local obligations. The immediate community is a world in itself. Professor Hal-

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sey, of Lake Forest, once said to me: "A small town is an epitome of society and presents a laboratory in which there is every element at work constituting the whole modern social problem." Moreover, the immediate community has enough needs, samples of world-wide conditions, offers sufficient avenues of sympathy, to stir impulses impelling that church into work of world-wide character. Indeed, where you find the greatest needs around a church and an honest effort to answer those needs you will find the most far-reaching missionary desires.

Take, for example, the downtown church in the business center or among the very poor. Plainly its mission is to its own field almost exclusively. And yet so intimately does such a church come into contact with human need and so deep and self-denying is the consecration of those who serve those needs, that the old down-town church is very likely to show the finest spiritual and moral enthusiasm. The immediate burdens so press upon its sympathies that these sympathies overflow in responsiveness to those of like needs in the ends of the earth.

It is all-important that the minister shall not only know for himself but shall make very clear *in the consciousness of his own people* what are his church's local obligations. It is this lack of true definition of field which makes of many of our suburban and residential churches very serious problems. I boldly and confidently run counter to the prevailing notion when I say that the problem of our downtown churches, even as in many cases they must flee or die, is not so serious as that of those other churches enjoying the prosperity of growing numbers and increasing wealth, located where

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there are no pressing needs at their own doors and where an inadequate ministerial leadership has failed to define the real community or the local obligations in large enough terms. Such a church may indeed present a large missionary budget but too often untranslatable into terms of personal solicitude and self-sacrifice. It is in greatest danger from its own comforts, congenialities, self-complacencies, and narrow horizon. The minister with a true conception of that to which he has been ordained, who leads in such a church, must show that the parish really includes the factory, market, office forces, and the whole vast region and complicated problems where these toilers live. Yes, the parish includes the surging center where the living is made as well as the retired precincts of respectability where the enrolled communicants are quite sure they are at home. Save the churches, surrounded by cultured and comfortable American homes, to the New Testament ideal of service and the downtown churches will neither flee nor die, but with adequate equipment and growing powers will stand the guarantee of a saved nation.

The ministerial leader must, of course, give his people Christ's vision of a needy world. He must make them hear the cry from Macedonia. But he will not be effective in securing more than a mechanical cash response to those far-away calls unless he has caused them vitally to interpret distant need by that which is nearest. A church best serves the nation and the world when it is most faithful to the work which lies at its own doors. Remote interests get their impulse from those at hand.

The man in the ministry who will lead must be both the

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informing spirit of his church's organization and the guide of its developing life. For the church is an organism. If a church settles down to a fixed system of reactions to its environment, what will it do if the environment changes? If there is no informing spirit breathing into it the wisdom and power of adaptation, surely it will die of stupidity and atrophy. It is an accepted principle of science that the lack of the capacity of adjustment means the extinction of any species. A church must not only have power of quick accommodation to meet the changing conditions in the modern city, but it must also be able to conceive new ideal conditions and have the resolution to make those ideal conditions real.

Educators to-day have much to say on the subject of arrested mental development. They tell us that all normal consciousness is active through and through, and that where there is not the appropriate action upon the occasion of any condition presented to the mind, the signs of arrested development have appeared. This argues that every impression should have its appropriate expression. Now, the development of a church is certainly arrested the very moment when it gives a fragmentary or inadequate response to the impressions it receives; when its motor is not equal to its sensory; when, with the ability to serve and the needs presented and the ways open, it lacks the will.

Moreover it is the expression of impression which does most to educate. The child learns most by what he does himself. Truth is made real and retained by the laboratory method. We arrive at being by doing. A conviction dies out of the soul and removes its stamp from the character unless

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that conviction is applied. Our ideals clarify and transfigure the consciousness as we practice them. And these observations are pertinent to the church. Its communion with God, its knowledge of Christ, its reality of faith must be given concrete expression or the church will become oblivious of its own significance. People must experience something more than impression and know their principles in other forms than abstractions. A minister, by personal magnetism and brilliant utterance, may be able to call together an aggregation of congenial minds; he will have a congregation and he may, indeed, be a leader of forces making for the higher life; but the very manner in which his congregation melts away when he is gone shows that for conserved power a minister must make more than impression. He must *call out the activities of his people*. He must select, develop, and enlist leaders, and, following the law of their spontaneous interests, so group his parishioners that he will have a symmetrical body with every needed organ answering in function to all the demands upon his church.

We cannot overemphasize the importance of the social life of the church — *social life organized around specific motives of service*. The local church itself is a social group whose organizing and sovereign thought is the extension of the kingdom of God. It is held together by life forces. It depends for its very existence upon the actual touch of life to life, upon the action and reaction of soul touching soul. No other power can preserve the unity and insure the growth of the church except the vigorous movements of its own life, quickened and informed by the life divine. No soul is self-sufficient. Comparatively few in the average church

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can be held and given something more than static energy by the sole power of the pulpit. Few are so free from the necessary mediation of the group that they can acquire such spiritual independence and personal inspiration through their own study and prayers as will insure their self-initiation and self-dedication. This is not a weakness, that people must be supported by fellowship and common interests. It is the way we are born. Indeed, at the outset of life we acquire personalness through our relations to others and it is by our association with others that our personalness is sustained and made strong. Hence the pastor, if he will maintain growing life in his church, must see that, so far as possible, every soul under his care receives and exerts its own special and personal ministry. Every one must have his religious nature kept healthy and strong by activity through association. Moreover, the various groups must be so harmoniously organized together that every part will feel the greatness and dignity of the whole and the whole be supported and strengthened by the help of every part. Our religion is ethical and by that very fact social. If it have inadequate social expression, the ethical will lapse; and when the ethical lapses, religion becomes a very dry root in a very dry ground.

The pastor has a very personal responsibility for any one until that one has found his place in the life of the church and of course he will still have his duty to that one; but when the individual is receiving strength and imparting strength through the great interrelation then the pastor may cease to be anxious. Every soul in the church must have an immediate, nourishing, developing relation to the general life

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of the church mediated through special group intimacies and activities. From its environment the life draws its food. God is the ultimate environment of the Christian; but, after all, God is known principally in terms of persons.

Perhaps the most important and crucial work in which the minister is to be a leader is that of *child development*. We will never change the mind of the world if we neglect the children. Evangelize adults, for they are worth saving; but, from the point of view of the enlargement of the kingdom of God in the world, by all means the church must get hold of the children. To neglect them, especially the adolescents between the ages of thirteen and twenty, is church suicide. It may be said soberly, considering the present state of religious thought and experience, that *religious education is the first business of the church in this generation* and, in the interests of the most fruitful evangelism, the minister should be, first of all, an educator.

Happily, to-day sound pedagogical principles are finding their way more and more into the Sunday School, so that it is becoming a school in the strict sense. The study of the psychology of childhood and youth has transformed the educational theories within the last thirty years. We know more of the course of progress from infancy to maturity through the different epochs, and we have discovered that each epoch has its own physical, mental, and spiritual characteristics and aptitudes. Some of the finest Christian work being done to-day is in this art of giving the child the truth which the Bible reveals in the form which the child can apprehend, of leading the child through such religious practices as are appropriate to his stage of development,

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and of gradually bringing the child through habits formed to conscious principles, so that the whole process is natural from instinct through growing intelligence on to the self-enthronement of the largest spiritual ideas. Now, this is both religious and scientific. While the minister may never superintend a Sunday School or be a teacher therein, still the religious and moral education of the children is surely a field in which he ought to lead. Therefore, he ought to know what constitutes good teaching and how to train teachers for their work. He ought to be grounded in the principles of education and the best methods conducive of religious and moral development. He ought to know the unfolding mental processes of normal childhood and youth; what captures their attention, and the lines of their interests which offer least resistance to the ideas to be inculcated. He ought to know what is abnormal and morbid in the religious experience of childhood and be able to relate the abnormal to its cause. He ought to know, above all things, that children are the quickest to detect and rebound from unreality and sham and that, therefore, the sooner we get away from every conception and procedure which is not vital, valuable, full of meaning and power, will we win them for Christ and find them becoming the most dynamic elements for righteousness in the real life of the world. If the minister can secure such teaching in whatever educational associations may be in his church—such teaching as is ruled by ideals of Christian character and sound knowledge of the mental processes of the youth, the aim of which is that spirit may awaken spirit—he can lead his young people; and he can also, as in no other such effective way, do that

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which is the strategic task of to-day, bring back religion as a conscious and expressed factor in the American home.

Yes, the minister of to-day is an educator. He must educate, that is, by the help of the Divine Spirit, draw out the people's own spiritual capacities and guide them into the service of God and man. And the minister must remember that *his function is not limited by the members of his own church*. He has a congregation half of which is gathered from the community and the world at large. How shall he be an educator in this miniature world which presents possibly all the elements cosmopolitan? Besides, this miniature world is itself an educator of the still wider world. Thus

“Our echoes roll from soul to soul
And grow forever and forever,”

and every pastor is, after all, a world pastor.

To this larger world, so far as he touches it in ministerial function, he must be the mediator of a “vision splendid” which, alas, is sadly lacking in this generation. Granted that he himself is thoroughly grounded in apologetics, informed in the various philosophies of the universe, and quite settled in his own theistic and Christian faith, it certainly requires only an honest and close scrutiny of the people to detect that, despite large aggregations of Christians, multiplied thousands including many professed Christians are living in the shadows. Limitations upon ministerial leadership are imposed by this narrowness or cloudiness of the religious consciousness of many people. They lack and want an ultimate explanation of life. Inadequate is their knowledge of God and they grope to find their own

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souls. They are so confused, bewildered, and abashed by the multiplicity, variety, and diversity of current ideas and experiences that they can arrive at no whole, no unity, no life plan. This age with its specializations, divisions of labor, narrowness of fields in which so many are compelled to think and work, has closed in the horizon upon many lives with a result that there are seen no heavens to explain their earth; they have no comprehensive thought, no world idea, no ultimate ethical interpretation. Manifestly, if the people have no eyes for the invisible, no sense of the unseen God; if all has been resolved into naturalism, or if intellectual despair has resulted in the indifference of agnosticism; if the religious nature has been dulled or atrophied by inactivity and the conscience, bereft of any authority from above, conforms only to custom or expediency; if the whole vast realm where the soul ought to be at home has been narrowed down so that there is every thought for the things of the world and no thought for the things beyond mere sense, then, indeed, the minister must arouse the dead. His must be "the voice of one crying in the wilderness." By just so much as the conditions of living make life a wilderness, by so much is it difficult to awaken spiritual echoes in human hearts.

Yet, be it acknowledged that no soul is altogether a wilderness; for the same desire for unity which characterizes the scientist and the philosopher is found, though perhaps unconsciously resident, in the mind of the common man. And it is the business of the minister to help him find how his life is related to the vast whole, else the minister has failed at the vital point of his mission. This common man must

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find his place in the unity of the thought and loving purpose of God, a unity which includes him and all his fellows, and which will comfort him, inspire him, and lift him into self-respect and respect for persons as such, into a life of worship and ethical enthusiasm.

The people must be brought to a vivid sense that the only true interpretation of the world is in terms of *spiritual personality*, that from personality come all things and unto personality return, that the highest good is not in the external, material, and sensuous but in morality, truth, and beauty of life, that they are off the line of their own true possibilities and away from their course as immortal spirits capable of endless development when they do not relate as subsidiary and contributory to successful personality all employments and concerns. They must know also that personality realizes itself only in worthy social relations, that it lives, moves, and has its being in society for the very reason that it lives in God. The call is for a rediscovery of the personal soul and the personal God. It is this new "Great Awakening" of the people to the fundamental reality of the thing worth while, the great spiritual ultimate, the fact of God, His thought and purpose, the vast glorious simplicity which interprets and dignifies our complexities, putting meaning and character into the dull and monotonous — it is this quickening of vision power which will prosper the church and guarantee ministerial leadership in the future. Ministerial leaders must here and now set themselves to throwing open doors, lifting veils, banishing delusions, brushing away clouds, correcting the deadly notions that life is explained in the meagre terms of market, office, and street, or that skill,

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efficiency, and success in the arena of the world are all. The people must see that these are only functions of the larger unit, the greater organism, that the final meanings and ends are spiritual and that nothing has found its place and bearing until it is related with consecration to religious and ethical ends. This is the very essence of the "simple life."

Of course, I do not mean that ministers should turn their attention exclusively to apologetic discussion, much less to speculative disquisitions on the meanings of life, philosophic performances above the heads of the people; but I do mean that the call to-day from multitudes is to see life clearly, wholly, and resolutely. They want the atmosphere cleared; and, pray, to whom shall they look but to the ministers of the gospel of Christ? The minister is to mediate. He is to stand between irrational and rational living, between chaotic and orderly life, between man as groping, lost, and weary, and man as bound for a goal, exultant in the consciousness of sonship to God. The gospel of Christ, yea, Christ himself, is the universal scheme opened, the character of God set forth, man's place in the universe disclosed, his eternal dignity and worth, his privileges and obligations, his true ideals and powers to realize them unveiled, and this gospel has its power conditioned by the Master in ministerial leadership.

Now these thoughts, while heralded from the pulpit by the open eyed man of God, have another heralding which after all is the great interpretation and persuasion. *It is the life of the church that preaches.* It is by what the minister, with his own soul open to God for heavenly wisdom and power, with all his knowledge, skill, and love, with all his

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influence in home, school, shop, club and wherever his vital soul touches another soul — it is what the minister is and does and what he causes his church to be and do that makes his largest contribution to the spiritual view of life in our day.

Notice some encouragements. The minister of to-day is given such an opportunity for leadership both in his immediate parish and the world parish, which he ultimately serves, as perhaps has been unequaled in history. *Honest, thorough-going, moral enthusiasm will at last crown the Christ.* All that is required is the educative interpreter — some one to show where is the home of ethical purpose and power. The open eyed student of history knows that never were *moral* demands more strenuous than to-day. Often defeated and disappointed, the people again and again insist upon cleaner politics, more honest business, and higher standards in social life. True, this revival in morals has been to some extent the result of reaction, outrage at gross and conspicuous wrongs, the sense of injustice and the determination not to be robbed. True, also, a refined selfishness may be detected in the great efforts toward popular decency, for they are often inspired not because right is right, nor because the moral order has been outraged but rather because of fear for social safety, alarm at tendencies dangerous to the prosperity and success of democracy. Still, here is this ethical vision growing clearer and purer in motive every day. Shall a scientific age, in a field of its own enthusiastic study and endeavor, be allowed to fail of its most stupendous facts? Shall the morals of our people find no deeper roots than the prudentials, expedencies, and safeties?

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It depends upon the religious leadership of the ministers. It belongs to the minister to *relate the coveted morals to their religious sources*. By all that he is, says, and does as an educator of the people he must make the facts of the spiritual world real. A certain vagueness as to the nature and importance of religion must be dispelled, so that it becomes more concrete, real and vital, answering a conscious need as light answers the eye and as the implicit reason in the external world answers the human mind. Here is where the minister is most likely to break down, lose his authority and power, in his inability to make the great connection. To be able to make clear that God, the universe, and all human life have their meanings set forth in Christ, and that true religion is the binding of the soul to Him, that only in Him is a soul true to the universal constitution, that Christ's is the mind of God, that we must find out His mind and fellowship with Him to have either the pattern or power of true morality—to make this clear is the great achievement for which there comes from every quarter a pathetic, voiceless cry.

“They talk of morals, O thou bleeding Lamb!
The true morality is love of Thee.”

Yes, in the new moral emphasis of to-day the minister has a great opportunity, for since any special right or duty radiates directly from the mind of God revealed in Christ, it therefore blazes a path for intelligent leadership to bring the soul dedicated to duty straight to its home in God. Verily, the Spirit divine is not quiescent among our people, for everywhere, through ethical quickening and by various indirections, he is preparing the way for such popular

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rediscovery of the underlying religious foundations of life as will bring on such a revival of faith as the world has not seen.

Indeed, by various indirections God's spirit is working out His purposes among our people. He whose parish includes or whose life is in close touch with the higher schools of learning, appreciates, perhaps more than others, the signs of hope. The great spiritual realities will soon come to their own. Much progress in sound and thorough thinking must yet be made. Ministers must have the vision. Our thought must be thought through again in the light of current moods, attitudes and needs. Let more books which, with absolute honesty and candor, deal with the phenomena of experience be written and read. For honest science may be trusted not wilfully to overlook, and faithful philosophy not finally to ignore, the facts. Hence the halt in a despairing naturalism is but for the moment. Its accompanying crude secularism must pass. The day will come when schools of scientific research and technological training will, by their very insistence upon thoroughness, lead into the Holy of Holies. The day will come when the university will mother her boys into the school of theology. So *one* is this universe, such a unity indeed it is, that at last the human mind, true to itself, will not stop as it follows law and energy and the upward leadings of the soul itself until it comes to the thought, purpose and love of the personal God who "upholds, sustains and orders all." Thus may we hope for great things as in full recognition of God's own persuasions we trust human rationality and the native belongings of our human kind.

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Some have said that the church is decadent. It is not. It is only struggling into new adjustments. If the church's vitality seems below normal it is only because, as a mother, so many lusty children of helpful ministry have been born to her that they have taken her strength. Standing among her own children's multifarious activities she is a little bewildered. It seems quite evident that in many quarters members of the church have no adequate consciousness of the special meaning of the church, what the church stands for, the solid convictions upon which it rests, the principles which give it unity and the life which is its power. Hence we find many churches too far below the ideal. I omit the many specific indictments which might be brought to the shame of the modern church. They are blazed before the public in every paper and magazine. Many are very unjust, born of misunderstandings, misconceptions, and the father of lies. Nevertheless, the minister, if he will lead, must cause the vital and eternal meanings of the church to walk up full faced in every aisle and into every pew until there is a full realization of the significance of church membership. If the minister will lead through his church then the church must reflect his own consciousness of the spiritual life. He must to a large degree mold the mind of his church, be the utterance of that mind, and the church, in turn, must become the continuance and enlargement of his prophetic work. He is to deepen and enrich the life of his church; and the clearer and profounder and more unanimous in control become the sovereign conviction and motive of his church, the richer and more luminous become his own soul and its expression. Thus deep answers unto deep. The

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correspondence of consecrated parishioners to consecrated minister gives ministerial leadership through the church.

This great end is attained by constructive work. It must be vital through and through. Not by machinery or ingenious clap-trap methods, not by the seductiveness of any species of sensationalism, not by fussy, impulsive, busy-body procedures, not by striking at every new invention of criticism, or hurling anathemas at every peripatetic philosopher disseminating new views which were born of conceit, ignorance, and oriental dreaming — by none of these devices will he lead.

He will be effective if he shows no variableness or shadow of turning from a loving, sympathetic, intelligent course of constructive, educational, self-sacrificing ministry; contributing always in all his work and relations to his people's sense of God, to a life not merely having religion (as though in some compartment in the soul) but religious through and through, to dedication to the ideal because it is God-like, to morals because expressive of God's will, to fellowship with Christ because through Him we have our knowledge of the character of God, the revelation of God's eternal heartache of love for our humanity, and our salvation unto our fullest possibilities.

Thus the minister will have his Christ-imposed privilege of leadership, and the kingdom will continue to come in power. His leadership will be through His church. The realities for which the church stands will be so manifest, so human, so divine, that they will be more widely noticed, then considered, then embraced. Charges of insincerity will fail because the sacred will interlock with the secular and be one.

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Industrial, political, social honor will stand in enduring reason. Morality will have both its enforcement and fascination. Government will find its divine right. But it all depends upon the minister's ability, through fellowship with Christ, to make God real. It may require long time, but since God is God and man is His child, the happy consummation will be reached.

Ministerial Leadership in Missions

BY REV. CHARLES L. THOMPSON, D. D., LL. D.

AMONG the great pictures in the Metropolitan Museum, the one that moves me most is that of Napoleon's Retreat from Moscow. On his white horse he is riding before his generals. They follow in a loyal line. It is called a "retreat"; but leadership cannot be obscured by the fortunes of war.

Look at him: the pose of perfect command and the eagle eye that looks into the future and sees victories. He is still the great captain! The most unobscurable thing is leadership in any realm.

Carlyle says, "Universal history is at bottom the history of great men, the leaders in human affairs." Before these we all bow down. It does not matter essentially what is the realm in which this leadership appears. The man who can take a city, or write an epic, or head a reform, or quell a mob, in any sphere, high or low, the leader, him will we acclaim.

Still, nothing moves the world like leadership in a cause worthy of the best powers. And at last there is only one such cause. To evoke, to marshal, and to lead out the higher life of man, this alone is supreme leadership.

If a man can summon into being the spiritual life of men and convert it into spiritual force, and marshal that force for the best ends of living, for making people and society and nations better and nobler, this only is the victory worthy

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of supremest striving. The man who can do this on a large or a small scale, that man is a leader; on a large scale, lifting humanity to higher levels by the fulcrum of some great reform (we will name him Martin Luther or William Wilberforce); on a small scale, in a shut-in community, some humble minister who will point to heaven and lead the way, he too in the highest view is a leader of men.

Because the energies of the ministry have the sweep of time and eternity it affords the finest chance for leadership. It is the greatest work in the world whether you estimate by its accomplishments or its ideals. Its accomplishments: It has renewed the face of the earth. It has led most of the great reforms and has been the indirect agent in the spread of civilization. What it does in the spiritual realm we cannot measure. Eternity curtains that secret. But what it has done to brighten this dark world and lift it to better levels, he who runs may read.

At the close of a service two years ago in which President Roosevelt was a participant, he came forward in his enthusiastic way and said, "We can get on with protective tariff or without it, with this theory of internal revenue or that, but we *cannot* get on without the things for which you have been pleading."

And it is true. The message of the humblest minister of Christ is the one on which the fate of ages hangs. And its ideals: there is only one persistent ideal for the children of men. It is the ideal of the higher life.

The cathedral in Europe that impresses me most is that at Cologne. It is the one that through the toils of six centuries was finished according to the architect's sublime con-

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ception. Generation after generation took up the work and carried it forward under the inspiration of the one ideal.

So, the kingdom of God on earth. We have seen the pattern on the mount. Age after age takes up the theme. From leader to leader the thought passes on, and every hand that has lifted one stone and set it toward the pinnacle is a leader in a cause that, like a great cathedral, overshadows every other.

I am a minister saying these things about the leadership of the ministry. But my words are not without confirmation from other realms of thought. Our *philosophy* confesses that only the spiritual interests of men are worth the best efforts. Our *science*, that once was supposed to have no vision beyond its own horizon, is now pressing inquiring eyes against the great curtain, and even fancies it can see shadowy movements behind it. Our *psychology* is no longer content to be time-bounded. William James moves tremulous hands toward the shadows and thinks he has felt the clasp of another hand.

The most utilitarian man of affairs sometimes hears that

“ Solemn murmur in the soul
That tells of worlds to be,
As travelers hear the billows roll
Before they reach the sea.”

By all these converging testimonies from every realm of thought and action, it is true beyond all doubting that the ministry has the message that gives chance for the highest leadership on earth. I do not except other great spheres of leadership, because they all come to their best as they touch this one.

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Thus education: One of our great educators has recently said it finds its completion only in the spiritual interests of man.

Thus the forum: One of the high officials of our government said to me the other day, "We talk of morality in national affairs; there is no morality without religion."

Thus literature: Every great epic, every great drama, is built on the religious base.

Not only does work for these highest interests of man give a chance for leadership, *it demands it*. Christianity is not a theory. It is essentially life, and life means action. And for action the one requisite is leadership. Heaven saw it when God sent forth His Son. It had been easy to engrave high doctrines on stone and hand them down, great feelings to throb in human souls, but it had been all in vain. If men must march to moral victory on fields of action there must be a human leader to incarnate doctrine and show how emotions can work.

So Jesus came. A great thinker? Yes. A great teacher? Yes. A great lover of mankind? Yes. But I more than sum it all up when I say, He is the Captain of our salvation. How men follow him. "A little deeper and you will find the Emperor," said the dying soldier of Napoleon's guard when the surgeon was probing above his heart for the bullet. So men everywhere enshrine our Leader and follow Him to death. If we were more like Him how easy would be our leadership of men!

In a sense ministerial leadership becomes more difficult. The rising levels of humanity make it so.

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Kipling in that great poem, "McAndrew's Hymn," sings the power of steam thus:

"We're creepin' on wi' each new rig, less weight and larger power.
There'll be the loco-boiler next and thirty knots an hour;
Thirty and more, — what I hae seen since ocean steam began
Leaves me no doot for the machine, — *but what about the man?*"

That is the final question of our civilization, that mighty and complicated engine.

Indeed, every high calling these days calls for large men, men not only with capacity for thought and feeling, but men whose thought and feeling have been trained to service. It is a truism to say, we are living in a tense key, have hold of live wires. In state and church, only men who have nerve enough to hold steady to their tasks amid high excitements and fierce distractions will keep their place.

I am told when an engineer fails on a few successive runs to bring the Twentieth Century Limited in on time, he is taken off and put on a slower train, the company judging that his nerves are no longer firm enough to keep the throttle wide open and bear the strain. I said this to a friend recently who had become somewhat discouraged, who replied, "That is my case. I cannot bring my 'limited' in on time. I ought to be retired."

This, especially for leaders in the upper realms of life and action, this is the day of a great chance and a great obligation. The road is smoothed to many a fine goal. The signals are set for a clear track. But, "What about the man?" "The occasion should evoke the man," do you say? Somewhat, yes. Did the Civil War bring us Lincoln?

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But Lincoln did not spring out of the earth. All the way from the Kentucky cabin Lincoln was marching to his final chance.

A great occasion has come for ministerial leadership. I note the signs of it in the world's unrest. Materialism, the darling of many thinkers of a generation ago, is flung to the rubbish pile. It fails at the point where the soul's challenge comes in.

Intellectuality in any form has been found wanting. And men are not only calling for something that will take hold on their souls, grip and hold them to their dreams, to the prophecies of their better selves, they are demanding an incarnation.

These things must appear as Christ showed them, in flesh and blood, in a voice that can thrill, in tears that can fall, in a real human march. There is an awakening among nations. Dry bones are stirring and bone is coming to his bone. All the valleys of human life wait for a captain. When he speaks the march will begin.

They are building no new heathen temples. The heathen in the gateways of crumbling temples are waiting for a new voice. Not of commerce, many of them have plenty of that. Not of government, they are fairly satisfied with their own. There is only one explanation of the unrest of nations. It is veiled under many names. At bottom it is the dawning consciousness of an old life that must be throttled and a new life that is possible.

I am expected to say something about leadership in missions. Broadly speaking there is no other ministerial leadership. Missions is the only calling of the ministry.

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But in the broadening of spheres of Christian work the word "missions" has a specific meaning. And it is specially suggestive of leadership. A missionary is one who is sent. It presumes a field of action. It suggests conquest. In missionary work leadership rises to its highest value, has its grandest chance.

If a young man has an ambition for scholarship, let him stay under the shadow of the university. If he longs for leisure for self-culture that may appear in productive literature, let him be a country parson; but if he has a calling to be a leader of men, let him hear and heed the Macedonian cry. And for two chief reasons.

1. Missionary work appeals to and develops the capacity for leadership. It is mainly in the realm of action. It is a summons to lead individuals, communities, nations, out of their present life into another, off their present level to another. It is a call to renunciation and surrender.

If the mission be to a pagan people who are worshiping stocks and stones, it is an assertion of the claims of the invisible God and a call to desert the old ways and follow the leader in paths of righteousness and peace. It calls for decision and obedience.

It has in its urgency and its imperatives a military tone. When Pizarro's soldiers, who were being led to the conquest of Peru, were on the point of revolt on account of the hardships before them, the great captain with a sword drew a line in the sand on the shore and said, "On this side is ease and pleasure and home and — disgrace; on the other is toil and danger and — glory." Then stepping across the line he cried, "I choose the latter; let who is worthy follow

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me." And the hesitating line swung forward and began the march for glory.

To some such decision the missionary leader has a chance to call men, whose hesitation is often gloriously ended by leadership. Fields like Korea have in recent days shown what a spirit of advance will do, how magnetic and controlling it becomes.

This is only saying that in a peculiar measure the best missionary work is evangelistic. How many useful ministers there are in cultured home communities who think their positions give them little chance for a forward march. They indoctrinate intelligent audiences; they shepherd peaceful and docile flocks; but Christian militarism is not within sight. They never have a day of decision, for the flocks are all sheep; there are no goats to appeal to. They never organize a campaign for aggressive service, for there is not an enemy in sight. So they mark time, pleasantly, beautifully, but not gloriously.

How perfectly the Seventh and the Seventy-first New York regiments marched down Fifth Avenue at the Hudson-Fulton parade. There was stirring music too. It really looked as if there might be a fight somewhere. But at the Washington Arch they broke ranks and went home. Nothing had happened.

There is a good deal of church campaigning like that parade. Columns that keep step, a proper ecclesiastic uniform, and music by a highly paid quartette. But nothing special happens.

But this is not on the mission field. I was shown a picture the other day of the last religious encampment of

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the Christian Sioux, two thousand strong. They had come thirty, forty, fifty miles to be at the annual review, to get the leader's fresh note, and then to go back, not to inaction but to daily service in often hard conditions, and for missionary work which for liberality is not matched on Fifth or Michigan Avenue.

I think as I read apostolic history that the genius of the ministry is leadership. Paul was a great theologian before he was a Christian. His conversion made him a leader. Thenceforth, even to Nero's block, his call was "Follow me as I follow Christ." With that call from Antioch to Rome he swung men into lines of service. If the young men of to-day knew their opportunity they would see that missionary service will put them closest to the footsteps of Paul, and will develop, better than any other work, the capacity for Christian leadership. You cannot put a man on a battle field without quickening any battle-pulse there is in his blood. And the mission field to-day is not only the picket line, it is the critical battle field of the whole Christian campaign.

I do not think the great stake is in our great capitals, or our well-ordered communities. You would have thought during the Civil War that Richmond was the place for the decisive battle. That is where the capitol was. But no, the great battle was in the wilderness.

I do not minimize the importance of the great centers of people and of commerce, nor the great value of living for Christ in those centers. I am thinking now of many distinguished men who have been leaders in metropolitan pulpits.

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But I know one little captain who in the far reach of his life has outstripped them all. When Sheldon Jackson, with the vision of a prophet and the heart of an apostle, blazed a path for Christian conquest from the Mississippi to the Pacific, and from Puget Sound to Alaska, he not only displayed capacity for leadership not surpassed in recent days, but headed such an army of missionary advance as has not been marshaled since apostolic times.

The best way for a young man to find out whether he has in him any capacity for leadership is to go into mission work. It may never dawn on him in the church on the avenue, the church whose momentum carries him along. He may even fancy as he rides on that current that he is inspiring and directing it. He may live and die without knowing that he is the man of circumstances.

But let him go where there are no religious circumstances save as he originates them, where he must make the current if there is to be one, and he will discover the measure of himself.

A few years ago I called one of our missionaries from Puget Sound to the East to present the missionary appeal to churches. After he had been speaking for some time I asked him one day how he was getting on. With a face that was childlike and bland he replied, "I don't know."

I asked, "Why don't you know? What I am trying to find out is whether the audiences you address are interested in your appeal."

Again came the same reply, "I don't know," and after a moment's meditation he added, "The people down east are so civilized they just sit still; out west if they do not like

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it they get up and go home. There it is easy to find out whether they like it or not."

What a post-graduate course a genuine mission field affords. How soon a man will find himself, who, in some privilege-sheltered nook of established ordinances might have lived all his days in a fool's paradise.

If, instead of waiting for a call, our young men would issue a call, whether on the Columbia, or the Amazon, or the Hoang-Ho, issue a call so trumpet tongued that men must hear, how the theological gewgaws would fall away and the firstlies and secondlies and finallies would fly out of the window, and only the man — the man, leader or failure among men — would stand out alone; crowned or humiliated, but anyhow clear and final to himself and to others.

Much missionary work is just now in very responsive fields. It is often said there is less response to the ministry than formerly. Church decadence is a favorite magazine topic. We are even told the world has outgrown the need for the ministry. Science, philosophy and psychology take its place. The Sunday paper is a strong competitor of the pulpit. We are told metropolitan churches have a hard time. Criticism now takes the place of response. The intellectual level of the congregation has overflowed the pulpit platform.

I do not think these strictures are very true. The hunger of the heart for God still remains. And it asserts itself. Perhaps not quite in the old ways, but psychic circles, spiritual manifestations, mind cure, and Christian Science are the ways of a new fanaticism by which the claim of the eternal finds strange expression.

But none of these strictures hold on the mission field.

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There at least the old, old story, which in all ages has made the romance of missions, keeps its charm.

You will note the signs of it in the awakening of nations. As a man half-awake cannot locate himself, so these waking peoples cannot utter their longing, do not even know what it means. But it is the cry of the human to be led out, out of their darkness and doubt, somewhither, they know not where.

You can hear it in the slumberous throes of the Chinese giant; in the sharp inquiries of the Japanese Yankee; in the rebellious attitude of India; even in the blind gropings of Africa.

You remember the story of Stanley's march through the black forest of Africa, how long and dark and desperate was the way. And when a shaft of light told them they were coming into sunshine the natives fell down and kissed the ground where the blessed daylight fell.

The nations are on their faces to kiss the shaft that tells of an end to their night. And they are calling, not for a church nor a cult, but a leader.

And nearer home the response is the same. Any sky pilot in the West, who is such in fact, will not fail of a following. And even in the turbulence of our great population, seething, swaying in moral and economic unrest and protest, a real leader they will obey.

When the tidings of Lincoln's assassination brought a whirlwind of half-crazed people surging down Wall Street, Garfield, from the steps of the custom-house, cried out with uplifted hands, "God reigns and the Government is safe." Then the surging mob fell to quiet.

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I know dangers threaten where maelstroms of passion whirl unthinking multitudes around, but I know also the strong man with a mighty message can still control.

This, then, is the call of the hour, in our great capitals, in our new communities, among alien races, at home or abroad, "Give us men, God's men, with God's message, and courage to march on." The distinctive gospel designation of Christians is "followers." That suggests movement and a leader at the head of the column. The invisible Leader will not fail to lead on if His deputies on earth take their proper place.

All the world loves a leader, loves and will follow. This is the day of a great campaign for Jesus Christ. It is the opportunity for ministers who dare to lead on.

"Bring those colors back to the line," said the officer to the color-bearer who had rushed far ahead.

"Bring up the line to the colors," was the heroic response. The line will follow if the standard bearer dares.

Historical Celebration 1829-1909

THE CHURCH OF THE COVENANT, TUESDAY EVENING,
NOVEMBER SECOND, NINETEEN HUNDRED
AND NINE

ORDER OF EXERCISES

THE REV. JAMES M. BARKLEY, D. D.,
Moderator of the General Assembly
Presiding

PROCESSIONAL Organ

HYMN

The Church's one Foundation,
Is Jesus Christ her Lord;
She is His new creation
By water and the word:
From heaven He came and sought her
To be His holy Bride;
With His own blood He bought her,
And for her life He died.

Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation
One Lord, one faith, one birth;
One holy Name she blesses,
Partakes one holy food,
And to one hope she presses
With every grace endued.

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Though with a scornful wonder
Men see her sore oppressed,
By schisms rent asunder,
By heresies distressed,
Yet saints their watch are keeping.
Their cry goes up, "How long?"
And soon the night of weeping
Shall be the morn of song.

'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till with the vision glorious
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.

SCRIPTURE LESSON. Isaiah lx
President James A. Kelso, Ph. D., D. D.,
Western Theological Seminary

THE FAVORITE HYMN OF CYRUS H. MCCORMICK SEMINARY DOUBLE QUARTETTE

O Thou, in whose presence my soul takes delight,
On whom in affliction I call,
My comfort by day, and my song in the night,
My hope, my salvation, my all.

Where dost Thou, dear Shepherd, resort with Thy sheep,
To feed them in pastures of love?
Say, why in the valley of death should I weep,
Or alone in this wilderness rove?

O why should I wander an alien from Thee,
Or cry in the desert for bread?
Thy foes will rejoice when my sorrow they see,
And smile at the tears I have shed.

Historical Celebration

He looks! and ten thousands of angels rejoice,
And myriads wait for His word;
He speaks! and eternity, filled with His voice,
Re-echoes the praise of the Lord.

PRAYER . . . Professor Robert Dick Wilson, Ph. D., D. D.,
Princeton Theological Seminary

ANTHEM, "Sanctus". *Gounod*
SEMINARY DOUBLE QUARTETTE

ADDRESS. President Woodrow Wilson, Ph. D., LL. D.
Princeton University
"The Ministry and The Individual."

MCCORMICK SEMINARY HYMN

1. We praise thee, Old McCormick fair;
Thy glorious record bright
Inspires our hearts and quickens hope
To energy and might.

REFRAIN

- O may thy men be men of God,
With armor fitted on,
Ready to fight both fire and sword,
As princes heaven born.
2. Thy name is known in many lands,
Thy prestige is secure,
For forth from thee in years now past
Have gone youth brave and pure.—*Ref.*
 3. Thy standards have been high and true,
Thy preceptors upright,
Thy guiding star hath been the Word
Illumined by The Light. — *Ref.*

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4. Kindled with fire that came from God,
Whose incense fills thy halls,
Thy sons have gone like beacons bright
To shine where'er He calls. — *Ref.*
5. Accept this tribute that we bring,
Accept, O God, our prayers,
And justify our largest hopes
In lifting this world's cares. — *Ref.*

C. L. Oglivie, '09

BENEDICTION. . . . President Matthew B. Lowrie, D. D.,
Omaha Theological Seminary

RECESSIONAL Organ

The Ministry and the Individual

BY PRESIDENT WOODROW WILSON, Ph. D., LL. D.

MR. CHAIRMAN, ladies and gentlemen: I feel that it is a privilege and a responsibility to bring this interesting program to a close, particularly when I know how simple the message I bring to you will turn out to be.

It seems singular that each generation should ask itself for what purpose the gospel had come into the world, and yet it is necessary, if we would understand our own purposes, that we should ask ourselves in our own generation that fundamental question. No doubt Christianity came into the world to save the world. We are privileged to live in the midst of many manifestations of the great service that Christianity does to society, to the world that now is. All of the finest things that have made history illustrious seem to have proceeded from the spirit of Christ. All those things which distinguish modern civilization are things which it has derived from the spirit of the church, which, when it has remembered Christ, has reminded the world of the ideals according to which it should serve mankind, should serve all the ends for which men live together; and in our own day in particular there are a great many notable movements afoot which are manifestly touched — at their root, at any rate — with the spirit of Christ.

But Christianity did not come into the world merely to save the world, merely to set crooked things straight, merely to purify social motives, merely to elevate the program ac-

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cording to which we live, merely to put new illuminations into the plans we form for the regeneration of the life we are living now. The end and object of Christianity is the individual, and the individual is the vehicle of Christianity. There can be no other vehicle; no organization is in any proper sense Christian; no organization can be said itself to love the person and example of Christ. No organization can hold itself in that personal relationship to the Saviour in which the individual must hold himself if he would be indeed one who lives according to the Christian precepts.

You know what the distinguishing characteristic of modern society is, that it has submerged the individual as much as that is possible. In economic society particularly we see men organized in great societies and corporations and organic groups, in which each individual member feels that his own conscience is pooled and subordinated, and in co-operating with which men, as you know, constantly excuse themselves from the exercise of their own independent judgment in matters of conscience. The great danger of our own day, as it seems to me, is that men will compound their conscientious scruples on the ground that they are not free to move independently; that they are simply parts of a great whole, and that they must move with that whole, whether they wish to or not. For they say, "The penalty will be that we shall be absolutely crushed." The organization must dictate to us, if we be members of a corporation; if we be members of a union, the union; if we be members of a society of whatever kind, the program of the society must dominate us. It was easy in a simpler age to apply morals to individual conduct, because individuals acted separately and

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by a private and individual choice, but we have not adjusted our morals to the present organization of society; and whatever you may say in general terms with regard to the obligation of the individual to exercise his own conscience, you will find yourself very much put to it if a friend comes to you with an individual problem of conduct and asks you how in the circumstances you think he ought to act.

It sometimes seems like a choice between breaking up the program of the organization and subordinating your own conscience. I have had men tell me who were in the profession to which I was originally bred — the profession of the law — that it is extremely difficult to thread their way amidst a thousand complicated difficulties in giving advice to the great bodies of men whom they are called upon to advise, and to discriminate between what is legally safe and what is morally justifiable.

It is in this age that the preacher must preach. The preacher must find the individual and enable the individual to find himself, and in order to do that he must understand and thread the intricacies of modern society.

It was my privilege to speak upon a similar occasion to this, not many months ago, and there to take as my theme the necessity the minister is under to enable the individual to find himself amid the intricacies of modern thought. This is an age of obscured counsel about many fundamental things, and the average individual cannot unassisted know his place in the spiritual order of the universe as it is now interpreted by multitudinous and differing voices. The minister has the very difficult and responsible task of enabling the individual to find himself amidst modern thought. This

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evening I must call your attention to the fact that it is also his business to enable the individual to find himself amid modern action. There are daily choices to be made, and the individual must make them at the risk of the integrity of his own soul. He must understand that he cannot shift the responsibility upon the organization. The minister must address himself to him as his counselor and friend and spiritual companion; they must take counsel together how a man is to live with uplifted head and pure conscience in our own complicated age, not allowing the crowd to run away with or over him.

You know that the law has shirked this duty. Sooner or later the duty must be faced. The law tries nowadays to deal with men in groups and companies, to punish them as corporate wholes. It is an idle undertaking. It never will be successfully accomplished. The only responsibility to which human society has ever responded or ever will respond, is the responsibility of the individual. The law must find the individual in the modern corporation and apply its demands and its punishments to him if we are to check any of the vital abuses which now trouble the world of business. You may pile fines never so high in the public treasury, and corporations will still continue to do things that they ought not to do, unless you check them by taking hold of the individuals who are ultimately responsible for their policy. While the law waits to find this out, the minister cannot wait. He must attempt and must accomplish what the law declines, for men are dying every day. They are going to their long reckoning. They cannot wait for the law to find the way of the gospel. The minister

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must be present with them while they live, and comfort them when they die, and reassure them of the standards of their conduct.

Every great age of the world of which I have ever heard was an age not characterized chiefly by co-operative effort, but characterized chiefly by the initiative of the indomitable individual. You cannot give any age distinction by the things that everybody does. Each age derives its distinction from the things that individuals choose to be singular in doing of their own choice. Every turning point in the history of mankind has been pivoted upon the choice of an individual, when some spirit that would not be dominated stood stiff in its independence and said: "I go this way. Let any man go another way who pleases."

We die separately. We do not die by corporations. We do not die by societies. We do not withdraw into our closets by companies. Every man has to live with himself privately — and it is a most uncomfortable life. He has to remember what he did during the day, the things that he yielded to, the points that he compromised, the things that he shrugged his shoulders at and let go by when he knew that he ought to have uttered a protest and stood stiff in declining to co-operate. And this lonely dying is the confession of our consciousness that we are individually and separately and personally related to the ideals which we pursue, and to the persons to whom we should stand loyal. Corporations do not and cannot love Christ. Some individuals that compose them do, but those individuals do not love him truly who co-operate in doing the things that those associated with them do that are inconsistent with the law of Christ.

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I have heard a great deal of preaching, and I have heard most of it with respect; but I have heard a great deal of it with disappointment, because I felt that it had nothing to do with me. So many preachers whom I hear use the gospel in order to expound some of the difficulties of modern thought, but only now and again does a minister direct upon me personally the raking fire of examination, which consists in taking out of the Scriptures individual, concrete examples of men situated as I suppose myself to be situated, and searching me with the question, "How are you individually measuring up to the standard which in Holy Writ we know to have been exacted of this man and that?"

I am one of those who remember with a great deal of admiration the work of that extraordinary man, Mr. Moody. He was not a learned man, as you know, and the doctrine that he preached was always doctrine which seemed to have inevitably something personal to do with you if you were in the audience. Whenever I came into contact with Mr. Moody I got the impression that he was coming separately into contact with one person at a time. I remember once that I was in a very plebeian place. I was in a barber shop, lying in a chair, and I was presently aware that a personality had entered the room. A man came quietly in upon the same errand that I had come in on, and sat in the chair next to me. Every word that he uttered, though it was not in the least didactic, showed a personal and vital interest in the man who was serving him. Before I got through with what was being done to me I was aware that I had attended an evangelical service, because Mr. Moody was in the next chair. I purposely lingered in the room after he left and

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noted the singular effect his visit had upon the barbers in that shop. They talked in undertones. They did not know his name. They did not know who had been there, but they knew that something had elevated their thought. I left the place as I should have left a place of worship. Mr. Moody always sought and found the individual, and that is the particular thing which the minister must do.

As I see the opportunity of the church, it is to assist in bringing in another great age. Ministers are not going to assist very much in solving the social problems of the time, as such. Their attitude toward the social problems of the time is always supposed to be a professional attitude, and they are not of as much assistance in that matter as the average serious-minded layman is. But the opportunity of the church is to call in tones that cannot be mistaken to every individual to think of his own place in the world and his own responsibility, and to resist the temptations of his particular life in such ways that if he be central to anything the whole world will feel the thrill of the fact that there is one immovable thing in it, a moral principle embodied in a particular man.

This is an age of conformity. It is an age when everybody goes about seeking to say what everybody else is saying. Winds of opinion creep through the country. Formulas are repeated with all sorts of dexterity in their mere variation. Men have caught the gregarious habit of conscience as well as of mind, and you will find that nothing heartens an audience in a modern age more than to hear an individual, whether he has anything new to say or not, get up and say something that he really means, singly and by

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himself, without the least care whether anybody else thinks it and means it or not. A friend of mine who was of such a sort was congratulated for his courage in speaking the things that he really thought. He said: "Why, I am not aware of any courage. It would take courage to do the other thing. If I said the things I did not mean, I would say very contradictory things at different times; I would get all tied up, and I should not know how to get out." The only way to avoid that is by echoing everything else that everybody else says. There was a cynical saying of Dean Swift's, "If you wish to be considered a man of sense, always agree with the person with whom you are conversing." That is a very modern, and also, I dare say, a very ancient way of gaining a reputation of being a man of sense. But it is practiced at the peril of your soul, which is a consideration worth thinking of.

I have often preached in my political utterances the doctrine of expediency, and I am an unabashed disciple of that doctrine. What I mean to say is, you cannot carry the world forward as fast as a few select individuals think. The individuals who have the vigor to lead must content themselves with a slackened pace and go only so fast as they can be followed. They must not be impracticable. They must not be impossible. They must not insist upon getting at once what they know they cannot get. But that is not inconsistent with their telling the world in very plain terms whither it is bound and what the ultimate and complete truth of the matter, as it seems to them, is. You cannot make any progress unless you know whither you are bound. The question is not of pace. That is a matter of expediency, not of direction; that is not a matter of principle. Where

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the individual should be indomitable is in the choice of direction, saying: "I will not bow down to the golden calf of fashion. I will not bow down to the weak habit of pursuing everything that is popular, everything that belongs to the society to which I belong. I will insist on telling that society, if I think it so, that in certain fundamental principles it is wrong; but I won't be fool enough to insist that it adopt my program at once for putting it right." What I do insist upon is, speaking the full truth to it and never letting it forget the truth; speaking the truth again and again and again with every variation of the theme, until men will wake some morning and the theme will sound familiar, and they will say, "Well, after all, is it not so?" That is what I mean by the indomitable individual. Not the defiant individual, not the impracticable individual, but the individual who does try, and cannot be ashamed, and cannot be silenced; who tries to observe the fair manner of just speech but who will not hold his tongue.

That is the duty of the preacher. I have noticed that there is one sort of preaching in simple congregations and sometimes a different sort of preaching in congregations that are not simple. Now there cannot be two gospels. There cannot be two ways in which individuals shall save themselves. And the minister ought to see to it that with infinite gentleness, but with absolute fearlessness, every man is made to conform to the standards which are set up in the gospel, even though it cost him his reputation, even though it cost him his friends, even though it cost him his life. Then will come that moral awakening which we have been so long predicting, and for which we have so long waited;

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that rejuvenation of morals which comes when morals are a fresh and personal and individual thing for every man and woman in every community; when the church will seem, not like an organization for the propagation of doctrine, but like an organization made up of individuals every one of whom is vital in the processes of life.

I remember attending recently a missionary conference in which we were all heartened with the plans that were being formed for bringing all the denominations in the missionary field together in a common effort. After all the speeches had been made and we had dispersed and I was going home in the night, I thought: "This is a very beautiful thing that is about to happen in the mission field. But I hope that after it has happened there the people who are being evangelized will not come here and see us, because I should not like to have them think we could do that thing away from home and could not do it at home. I should not like to have them think that we are divided in our Christianity where we live and maintain the civilization of a Christian nation, and are united only among those upon whom we look with a certain condescension, as if they could not understand our differences of doctrine, and therefore they were not worthy the explanation." It is, I suppose, a high intellectual plane upon which we think that we live, but we do not live upon intellectual planes at all; we live upon emotional planes; we live upon planes of resolution and not upon planes of doctrine, if I may put it so. And the reason that we differ so is that we hold ourselves too far above the practical levels of life and are constantly forgetting that the whole vitality of Christianity consists not in its texts, but in

The Ministry and the Individual

their translation; not in the things that we set up as the abstract standard, but in the actions which we originate as the concrete examples.

You will see, therefore, that there is a sense in which the minister is set against modern society. Modern society is collectivist. It says "Unite." The minister must say: "Not so. You can unite for certain temporal purposes, but you cannot merge your souls; and Christianity, come what may, must be fundamentally and forever individualistic." For my part, I do not see any promise of vitality either in the church or in society except upon the true basis of individualism. A nation is strong in proportion to the variety of its originaive strength, and that is in proportion to the vitality of its individuals. It is rich in direct proportion to the independence of the souls of which it is made up. And so every promising scheme that unites us must still be illuminated and checked and offset by those eternal principles of individual responsibility which are repeated not only in the gospel but in human nature, in physical nature.

You have loved some person very dearly. You have tried to merge your individuality with that person, and you have never succeeded. There is no person linked spiritually so closely to you that you can share his individuality or he can share yours. And this inexorable law, physical and spiritual, is the law which must be the guiding fact for the minister of the gospel. He must preach Christianity to men, not to society. He must preach salvation to the individual, for it is only one by one that we can love, and love is the law of life. And the only person living through whom we shall love is our Lord and Saviour, Jesus Christ.

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